

AN
INTRODUCTION
TO THE
KNOWLEDGE AND STUDY
OF THE
HOLY SCRIPTURES.

BY THE LATE REVEREND *h*
JOHN BROWN,
SOMETIME MINISTER OF THE GOSPEL AT HADDINGTON

The Introduction is highly valuable; I do not know whether any thing similar has ever been attempted, and I am persuaded, that if it was carefully read, and compared with the very numerous and judicious quotations from the sacred text; it would be attended with an ample recompence of pleasure and benefit to those real Christians, whose time and labour shall be thus employed.

Extract of a Letter from the Rev. SAMUEL MEDLEY,
Dated Liverpool, January 6, 1789.

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THIS Essay introductory to the Knowledge of the Scriptures, was originally prefixed to the Self-Interpreting Bible, a work which exhibits the various readings of the author upon the sacred text, and now in high estimation with the public.—It is now printed in this form at the earnest desire and recommendation of many ministers and others, (to whose judgment the proprietors have a due deference) who affirm that the author has here exhibited the principal proofs of the divine Authority of the Scriptures, the Rules necessary to promote their profitable perusal, a connected scheme of the Hebrew Laws, with their evangelical signification, &c. &c. with a precision which no other author has hitherto attained.—The public will doubtless discover its intrinsic excellence, and receive it with that degree of approbation and favour with which the author's other works have been honoured.

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INTRODUCTION

TO THE

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HOLY SCRIPTURES.

CHAP. I.

Of the divine authority of the scriptures of the Old and New Testament.

NO man, who is an unbiassed *free-thinker*, can soberly hearken to the dictates of his natural reason, and seriously ponder the absurd and contradictory principles and practices which have been, or are, prevalent among mankind, without perceiving that the *light*, or even the *law*, of nature is altogether insufficient to direct us to true holiness, or lasting happiness, in our present-lapsed condition. It can give us no plain, distinct, convincing, pleasant, powerful, and lasting, ideas of God. It cannot direct us in the right manner of worshipping him with due love, resignation, humility, self-denial, zeal, wisdom,

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sincerity

sincerity, and fervent desire of the eternal enjoyment of him. It cannot shew us our true happiness, which is suited to our highest powers, which may always be enjoyed without shame, suspicion, fear, or dread of loss or danger, and which, will in every situation support and comfort us. It can discover no true system of morality, perfect in its rules, means, and motives. It can discover no effectual incitements to virtue, drawn from the excellence and presence of God the lawgiver, from the authority of his law, or from his discovering a proper regard to it in rewarding virtue and punishing vice. It cannot manifest in a striking manner the certainty, excellence, pleasure, and allurements, of virtue or of future reward, nor carry us to that proper pitch of religion and virtue in our heart, which will ripen us for the full and immediate enjoyment of God. It cannot shew us one perfect example of virtue, either among learned or unlearned heathens; nor give us any promise of God's assisting us in the study of it. It can discover no certainty that God will pardon our sins,—no proper atonement,—no actually pardoned sinner,—no happy soul, praising God for his pardoning mercy,—no spiritual worship, appointed by God for rebellious sinners,—no purpose, promise, perfection, or name, of God, that can secure his pardon;—nor does it give us any hint that it could consist with his honour, or is intended in his patient bearing with sinners on earth;—nor does it afford any divine proclamation of pardon, nor even any incitement to us to forgive our injurers;—and, in fine, it cannot effectually sanctify

sanctify our heart, nor produce that bent of will and affection, that inward peace with God, that sufficiency of light and strength from God, or that solid hope of eternal happiness, which is necessary to produce true holiness and virtue. It cannot support us under heavy and bitter afflictions, by shewing us God's fatherly care of us, his promises to us, or his making all things to work together for our good,—nor can it comfort us against death by certain views of his love to us, and providing everlasting life and happiness for us. While reason then plainly suggests the *possibility*, the *desireableness*, and the *necessity*, of a revelation from God, adapted to our circumstances, the books of the Old and New Testament manifest themselves *reasonable*, *credible*, and *divinely inspired*: It is their DIVINE INSPIRATION (which indeed supposes them *reasonable* and *credible*) that we now attempt to demonstrate. In what manner the influence, by which the penmen of the scriptures were directed, affected them, we pretend not fully to explain. It is enough for us to know, that thereby they were infallibly guided and determined to declare what they did not formerly know; to conceive properly of what they had formerly known; and to express their subject in terms absolutely just in themselves, and calculated to convey the truths represented to others. But so far we may conclude, that, while the penmen exercised their own reason and judgment; Pf. xlv. 1; Mark xii. 36; Luke i. 3; Acts i. 1; 1 Pet. i. 11; the Holy Ghost (1) Effectually stirred them up to write; 2 Pet. i. 21.

(2) Appointed to each his proper share or subject correspondent with his natural talents, and the necessities of the church in his time; 2 Pet. i. 21; Mat. xxv. 15. (3) Enlightened their minds, and gave them a duly distinct view of the truths which they were to deliver; Jer. i. 11—16. and xiii. 9—14; Ezek. iv. 4—8; Dan. x. 1, 14; and ix. 22—27; and viii. 15—19; and x. 8; Amos vii. 7, 8; and viii. 2; Zech. i. 19, 21; and iv. 11—14; and v. 6; 1 Pet. i. 10, 11; Eph. iii. 3, 4; John xvi. 13. Perhaps this illumination was given all at once to Paul, when caught up to the third heaven, but was bestowed gradually on the other apostles; Mark iv. 34; Luke xxiv. 17, 45; John xx. 22; Acts ii. 4; and x. 9—15, 28, 34. (4) He strengthened and refreshed their memories to recollect whatever they had seen or heard, which he judged proper, to be inserted in their writings; John xiv. 26; Luke i. 3; Jer. xxxi. 3. (5) Amidst a multitude of facts, he directed them to write precisely what was proper for the edification of the church, and neither more nor less; John xx. 30, 31; and xxi. 25; Rom. xv. 4; 1 Cor. x. 6—11; Rom. iv. 23, 24. (6) He excited in their minds such images and ideas as had been treasured up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord. Thus, under inspiration, Amos draws his figures from herds, flocks, and fields; Paul makes use of his classical learning; Amos i.—ix. Acts xvii. 28; 1 Cor. xv. 33; Tit. i. 12. (7) He immediately suggested and imprinted
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on their minds such things as could not be known by reason, observation, or information, but were matters of pure revelation; Isai. xlv. 9, 10; xli. 22, 23; and xlv. 21; whether they respected doctrines, 1 Tim. iii. 16; or facts past or future, Gen. i. ii. iii. Lev. xxvi. &c. (8) He so superintended every particular writer, as to render him infallible in his matter, words, and arrangement: and, by this superintending influence, made them all in connection so write, as to render the whole scripture, at any given period, a sufficient infallible rule to direct men to true holiness and everlasting happiness; Deut. viii. 4; Ps. xix. 7—11; cxix. and i. 2; John v. 39; Mat. xxii. 29; Luke xiv. 29, 31; Rom. xv. 4; 2 Tim. iii. 15—17; 2 Pet. i. 19.—Many of the sentences recorded in scripture are not inspired in themselves, being the words of Satan or of wicked men; but the scripture report relative to these expressions is directed by divine inspiration.—That our books of the Old and New Testament, the APOCRYPHAL TRACTS being excluded from both, are of an INFALLIBLE and DIVINE original, is thus evident.

I. The subject MATTER of them requires a divine inspiration. The history of the creation, and part of that of the flood, &c. therein related, were known only to God. Mysteries relative to the Trinity of persons in the Godhead; the covenant of grace; the incarnation of the Son of God; his undertaking, offices, and states, and our union with him; justification, adoption, sanctification, spiritual

comfort, and eternal blessedness, in him ; are therein declared ;—which God only could comprehend or discover. The scheme of religion therein prescribed is so pure and benevolent, that God alone could devise or appoint it.—While it represents the Most High as every where present, as infinitely perfect, powerful, wise, and good, holy, just, and true,—an infinitely gracious lover of righteousness, and hater of iniquity,—as our bountiful Creator and Preserver, and as the infinitely merciful Redeemer of our souls, by the obedience and death of his only begotten Son,—it requires us to know, believe in, and revere, him with our whole heart, soul, mind, and strength, as our Father, Friend, Husband, Saviour, and Portion, in Christ ; and confidently to depend on him, and ask from him whatever we need in time or eternity ; and to obey him in all that he commands, as children whom he hath begotten again to a lively hope, and established as the heirs of his everlasting inheritance. We are here taught how human nature may be truly improved and perfected, by our receiving Jesus Christ as made of God unto us wisdom, righteousness, sanctification, and redemption,—as an effectual principle and root of true holiness ;—and by our walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, patiently, contentedly, and cheerfully,—setting our affections upon things above, where Christ is, and through the Spirit mortifying every sinful and selfish inclination. We are taught to love our neighbours as ourselves,—perfectly fulfilling

filling the particular duties of every relative station; and to lay aside all malice, envy, hatred, revenge, or other malevolent dispositions or passions; to love our enemies; to render good for evil, blessing for cursing; and to pray for them that despitefully use us. These laws of universal purity and benevolence are prescribed with an authority proper only to God, and extended to such a compass and degree as God alone can demand: and those sins are forbidden which God alone can observe or prohibit. The most powerful motives to duty, and dissuaves from vice, are here most wisely proposed, and powerfully urged; motives drawn from the nature, the promises, the threatenings, the mercies, and the judgments, of God; particularly from his kindness in the work of our redemption, and his new covenant relations to us in Christ; and from advantages or disadvantages, temporal, spiritual, and eternal. And, while the most excellent means of directing and exciting to, and of exercising, piety and virtue, are established in the most prudent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of Jesus Christ our Redeemer, and of God as reconciled in him, and reconciling the world to himself; Exod. xx. 1—17; Lev. xviii—xx. Deut. iv—xxv. Mat. v—vii. Rom. vi. xii—xv. Gal. v. vi. Eph. iv—vi. Col. iii. iv. 1 Thess. v. Tit. ii. James i—v. 1 Pet. i—v. 2 Pet. i. 1 John i—v. &c. &c.

II. The MANNER in which these subjects are exhibited in the scriptures is evidently, divine;—wise, condescending,

condescending, and yet majestic. The discoveries have been gradual, as men stood in need of them or were in a proper condition to receive them; Gen. iii. ix. xii. xvii. &c. Heb. i. 1. The principal points; as of God's new covenant grant of himself to sinful men; his full satisfaction in and with Christ as our Mediator; and the law of the ten commandments; were declared from heaven with uncommon solemnity; Mat. iii. 17; and xvii. 5; Exod. xx. 1—18; &c. And, while these and other similar truths are announced in a style the most plain and simple, there appears therein something astonishingly sublime and majestic. While the dictates are authorized with a THUS SAITH THE LORD, the very style, particularly in the scripture songs, Job, Psalms, Lamentations, and Isaiah, and in our Saviour's discourses, &c. is at once surprisingly suited to the dignity of the Author, the nature of the subject, and the condition of the persons addressed.

III. The manifest SCOPE of the scriptures is to render sin loathsome and hated, and to promote holiness and virtue;—to humble men, and reform them from their beloved lusts and sinful practices, and to exalt and glorify God to the highest. No good angel or man could dare to personate God in the manner of the scriptures: nor could bad angels or men publish, and so warmly inculcate, what is so remarkably contrary to their own vicious inclinations and honour. It therefore remains that God alone must be the *author* and *inditer* of them.

IV.

IV. Notwithstanding the dictates of scripture are so extremely contrary to the natural inclinations of mankind, and were published without any concert by various persons, of very different conditions, and in different ages and places, yet such is the marvellous HARMONY of all the parts, in their whole matter and scope, as irrefragably demonstrates that these penmen must all have been directed by the same Spirit of God. One part of our Bible is so connected with, and tends to the establishment of, another, that we cannot reasonably receive any part without receiving the whole. In the New Testament we have the historical narrative of the fulfilment of the typical and verbal predictions of the Old. In both Testaments the subsequent books, or subsequent parts of a book, are connected with that which went before, as a narrative of the execution of a scheme begun, or of the fulfilment of a prophecy declared. If we receive the history, we must also receive the prediction. If we admit the prediction, we must believe the history. To a diligent searcher of the scriptures, it cannot fail to occasion a most pleasant astonishment, to find every where the same facts supposed, related, or prepared for; the same doctrines of a gracious redemption through Jesus Christ exhibited, or supposed to be true; the same rules or exemplifications of piety and virtue, and motives thereto; the same promises of mercy, or threatnings of just misery, to persons, societies, or nations, exhibited without a single contradiction. When there is an appearance of con-

tradiction

tradiction, it will be found that the different passages do not respect the *same thing* or *person*, in the *same respect*, and in the *same circumstances* of time, place, or manner; and so there is no contradiction at all.

V. The manifest CHARACTER OF THE PENMEN further evinces the divine original of the scriptures. They every where discover the utmost candour and disinterestedness: they every where candidly publish the infirmities, or even faults, of themselves, their friends, and nation. None of them ever gained any thing in this world by their work but trouble and vexation: and according to their own principles, they could obtain nothing in the next but everlasting destruction, if they indulged themselves in any imposture. The *matter* and *manner* of their work infinitely transcended their abilities. Setting their predictions aside for a moment, how could men of the best education, and especially men of no education, form such exalted schemes of sense, piety, and virtue! Or how could wicked men, inspired by Satan, publish and prosecute such a scheme of mystery, holiness, and morality! Such is the character of Jesus Christ, drawn by the four evangelists, with every mark of simplicity and candour, and in which ignominious suffering is made a leading article, that the delineation thereof, and that too by persons of no uncommon knowledge, without a real and exactly answerable model, would, to every unbiassed free-thinker, appear more incredible and impossible than even the incarnation

carnation, obedience, and death of the son of God, therein attested, however astonishing.

VI. The providence of God has, in a most marvellous manner, PRESERVED the scriptures of the Old and New Testament from being lost or corrupted. While perhaps millions of other books, once of considerable fame in the world, and which no one sought to extirpate, are lost and forgotten, the scriptures, though more early written, and though Satan and his agents unnumbered have hated them, and sought to cause their memory to perish from among men, or to corrupt them, still remain, and remain in their purity. In great wisdom and kindness, God, for their preservation, ordered an original copy to be laid up in the holy of holies; Deut. xxxi. 26; and that every Hebrew king should write out a copy for himself; Deut. xvii. 18; and appointed the careful and frequent reading of them, both in private and public. With astonishing kindness and wisdom has he made the contending parties who had access to the scriptures—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various parties of Christians—MUTUAL CHECKS upon each other for almost three thousand years past; that they might not be able either to extirpate or to corrupt any part of them. When the Christians had almost utterly lost the knowledge of the Hebrew originals, God, by his providence, stirred up the Jewish rabbins to an uncommon labour for preserving them in their purity, by marking the number of letters, and
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how often each was repeated, in their Masoras. By what tremendous judgments did he restrain and punish Antiochus Epiphanes the Syro-grecian king, Dioclesian the Roman emperor, and others, who attempted to destroy the copies of scripture, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of scripture, or in the least contribute to their extirpation or misinterpretation. By quickly multiplying the copies or the readers of the scriptures, he rendered it impossible to corrupt them in any thing important, without causing the corruption all at once to start up into every copy dispersed through the world, and into the memories of almost every reader;—than which nothing could be more absurd to suppose. Nay, it is observable that of all the thousands of various readings which the learned have collected, not one in the least enervates any point of our faith or duty towards God or man.

VII. Multitudes of MIRACLES, which only the infinite power of God could effect, have been wrought for the confirmation of the doctrines and facts mentioned in the scriptures, and for evincing the divine mission of the principal publishers thereof. The wisdom and goodness of God required him, especially when, in the days of Moses and Christ, he was establishing a new form of worship, to make the important declarations of his will with some distinguishing *characteristics*, awakening to consideration. Nothing appears more proper for this end than

than a series of uncontrolled miracles, which no power could check, and which supported nothing but what was agreeable to reason, so far as it could conceive of it. Neither reason nor experience can admit that the infinite wisdom and goodness of God could permit one, much less multitudes, of uncontrolled miracles to be wrought for the confirmation of falsehood. But the miracles wrought in confirmation of the scriptures have every favourable circumstance that could be wished. Their number was almost beyond reckoning, and all of them calculated to answer some great and benevolent end. According to the nature of the broken law, many of those, wrought by Moses, Elijah, and Elisha, were *tremendous* and *dreadful*. According to the nature of the gospel which they published, the miracles wrought by Jesus Christ and his apostles were generally of a *benevolent* nature and tendency. Moreover, most of the miracles mentioned in scripture were performed in so public a manner, that both friends and foes had the fullest access to a thorough examination of their nature and certainty. Most of them were wrought when the concurrent circumstances of providence loudly called mankind to observe and examine them. Most of them—as the passage of the Hebrews through the Red sea and through Jordan; the forty years sustenance of the people in the Arabian desert, by manna from heaven and water from a rock; the stoppage or retrogradation of the sun; the feeding of thousands with a few loaves and fishes; and the raising of dead persons—were of such a nature, that nothing less than

absurdity itself can suppose the senses of the witnesses to have been deceived, or that any power less than divine could have produced them. Besides all these miracles were wrought in confirmation of a religion the *most holy, pure, and benevolent*; and most of them by persons who were eminent patterns of virtue. And that such miracles were wrought, is in part attested by the inveterate enemies thereof, whether Jews or heathens.

VIII. The PROJECT of reforming mankind by the scriptures, and the manifest SUCCESS thereof, is a continued miraculous proof of their divine original. What, but a certain evidence of his divine commission, could have made Moses risk his character—that, on the sixth day of the week, the whole Hebrew nation in the wilderness should always find manna sufficient for two days, and that the sixth year should always produce a double crop; and on that supposition, enact a standing law, that they should never attempt to gather *manna* on the seventh day, or to cultivate their fields on the seventh year. Without certain assurance of divine protection from their inveterate enemies on every hand, on those occasions, could he ever have required that all their males, able to walk, should three times every year, leave their homes, and assemble to keep the sacred festivals near the middle of their country? Without manifest warrant from God, could he ever have hoped that there would be a sufficiency of males in Aaron's family to execute the priesthood for all Israel, free from all those blemishes which he marks out as excluding from that office? Without this, could

could he ever have hoped that the small country of Canaan could afford sustenance for his numerous nation, while they were debarred from so many kinds of eatables, and were required to give yearly so much of the product to the Lord?—The PROJECT of Christianity, and its SUCCESS, are still more astonishing. Nothing less than a certain warrant and almighty influence from God could effect the one or the other. How is it possible that a few men, weak or villanous, without the smallest assistance from wordly influence, could ever form a scheme to reform the whole world from principles and practices deep-rooted in their inclination, and firmly established by extensive custom, by long confirmed laws, and the high and universal authority of the nations,—by mere declarations of what they thought true?—nay, by what they knew to be falsehood if they were impostors! How could villains, on even the weakest, choose for their hero One who had been always contemned, and had lately been crucified between thieves as a noted malefactor, by the common consent of his own countrymen!—One who, if he was not God in our nature, had abused his disciples' confidence, and decoyed them into a train of temporal and eternal miseries!—One who had never encouraged them to hope for any thing in this world, in following him, but crosses, hatred, reproach, imprisonment, tortures and death;—nor, if they indulged themselves in a fraudulent prosecution of their cause, for any thing in the future state but everlasting destruction! How stupendous, and absolutely incredible, that a few villanous

projectors of reformation should begin their work, a few weeks after, in the very place where, and among the very multitude by whom, Jesus their hero had been ignominiously crucified;—and should in the most public and undaunted manner, in the face of danger and death, avow him to be the Son of God; and to have risen from the dead, ascended to heaven, and sat down at the right hand of God;—that, amidst the deepest poverty, cruel hatred, calumnious reproach, and inhuman persecution from enemies, they should, with unwearied zeal and cheerfulness, carry on their project, never appearing to covet any outward honour or wealth;—and that they should form a system of doctrines and morals, infinitely superior, in sense and dignity, to all the productions of Socrates, Plato, Aristotle, Cicero, and other renowned doctors of the heathen world! How astonishing is it, that these few preachers, without the smallest encouragement from earthly powers, should so triumph over the craft, the rage, and power, of the infuriated Jews; triumph over the pride, the policy, and power, of the Roman empire, when at its full strength and maturest sagacity;—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust; over the hardened inclinations, deep-rooted customs, and long-fixed laws, of Jews and heathens;—and that, contrary to every temptation from outward advantage, nay, notwithstanding every conceivable form of opposition, the gospel should, within a few years after Christ's ascension, be preached in almost every corner of the Roman empire and the countries adjacent;—

and

and that multitudes, at the hazard of every temporal loss or punishment from men, should readily believe, and constantly adhere to, and cheerfully and strictly practise the same! And it is equally astonishing that, for more than seventeen hundred years, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies or base indifference of the clergy, this project has been more or less successful in reforming the hearts and lives of multitudes in almost every nation of importance under heaven.

IX. Nothing more clearly demonstrates the divine authority of the scriptures than the *exact fulfilment* of the typical and verbal predictions therein exhibited, in the most circumstantial manner, hundreds or thousands of years before that fulfilment took place, or there was the smallest appearance of it. Predictions (especially as above circumstantiated) necessarily imply a looking with certainty through an *infinity* of possible events, and seeing and determining what shall certainly happen and what not. Such foresight and determination can only take place in the omniscient and almighty Governor of the world, who alone can *declare the end from the beginning*.—To mark the all-seeing JEHOVAH, the author of scripture, its pages are crowded with predictions, the exact fulfilment of which is recorded in the inspired and other histories written since the events took place. Almost every historical passage in our bible is a narrative of something antecedently foretold. The New Testament is little else than a representation of the

fulfilment of the types and predictions of the Old, relative to Jesus Christ and his gospel church. Nay, the histories of churches and nations, from the beginning to the end of the world, do, to a judicious observer, represent little more than the fulfilment of scripture predictions, as to the families of Adam and Noah; the Canaanites, Amalekites, Ammonites, Moabites, Edomites, Philistines, Egyptians, Ethiopians, Syrians, Assyrians, Chaldeans, Persians, Greeks, Romans, Saracens, Tartars, including Goths, Hunns, and Turks; and especially the Jews, Jesus Christ, the New Testament church, and Antichrist; as shall be hereafter manifested. This proof, drawn from the fulfilment of predictions, increases in evidence more and more as that fulfilment takes place and is observed. The dispersion and misery of the Jewish nation, so long continued, or so often repeated; the progress and continuance of the gospel among the Gentiles; the long-continued dominion of the popes, and the partial revolt from it at the reformation; the past and present condition of the Turkish empire; the present *state* of Assyria, Chaldea, Arabia, Phenicia, Canaan, Egypt, &c. in exact correspondence to scripture predictions, are standing testimonies of the divine original of our bibles, no less conclusive and striking than if we had miracles wrought every day.

X. Though the above arguments are sufficient to silence gainsayers, and to produce a rational conviction that the scriptures are of *divine* original and authority, it is only the effectual application of them to our mind, conscience, and heart, in their SELF-

EVIDENCING

EVIDENCING DIVINE LIGHT and POWER, which can produce a cordial and saving persuasion that they are *indeed the word of God.* But when thus applied, this word brings along with it such light, such authority, and such sanctifying and comforting power, that there is no shutting our eyes nor hardening our hearts against it; no possibility of continuing stupid and unconcerned under it: but the whole faculties of our soul are necessarily affected with it, as indeed marked with divine evidence, and attended with almighty power; 1 Theff. i. 5; and ii. 13; John vi. 63.

CH A P. II.

Of Rules for understanding the scriptures of the Old and New Testaments.

I. LET us labour, in much fervent prayer and supplication, for the powerful influence and inhabitation of the Holy Ghost, (who perfectly understands the scriptures, and indited and appointed them for our spiritual edification), that he may effectually interpret and apply them to our heart. He is the Spirit of wisdom and revelation in the knowledge of Christ; He it is who searcheth all things, yea, the deep things of God:—He is the Anointing, that is Truth, and teacheth all things. He can enlighten our eyes, and make us to know the things freely given us of God, and to see wondrous things out of God's law; can make us, by the scriptures, wiser than our teachers—wise unto salvation; Eph. i. 17, 18; and iii. 16—19; 1 Cor. ii. 10, 12; 1 John ii. 20, 27; Pl. cxix. 18, 96—108; 2 Tim. iii. 15—17.

II. Being *renewed in the spirit of our minds*, and having in us the *mind of Christ*, we ought under a deep sense of God's presence and authority in the scripture, *earnestly, and with much self-denial, to search the scriptures*; by much serious reading and meditation thereon; chiefly that we may spiritually know the mind, behold the glory, and feel the effectual power, of God therein, in order to our faith in and obedience to them. The *natural man receiveth not the things of the Spirit of God*: it is the man *who feareth God* to whom he will teach his way, and reveal the secrets of his covenant:—it is the man who hath the *Spirit of Christ*, the *mind of Christ*—who hath *seen the Lord*, and *tasted that he is gracious*—the man who hath *had his eyes opened*, that can discern, judge of, and understand, the matter or manner of scripture revelations; 1 John ii. 20, 27; Ps. xxv. 12, 14; 1 Cor. ii. 14—16; John xiv. 21—23; Luke xxiv. 45; Ps. cxix. 18. A deep sense of our ignorance, and of our absolute need of scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose, *knoweth nothing as he ought to know*—only with the *lowly is wisdom*. God, who *resisteth the proud*, giveth grace to the *humble*: the *meek* will be guide in judgment; the *meek* will be teach his way. The *mysteries of the kingdom* he *hides from the self-conceited, wise, and prudent*; and reveals them unto babes; 1 Cor. viii. 2; Prov. xi. 2; James iv. 6; Ps. xxv. 9; Mat. xiii. 1; and xi. 25. Scarcely can any thing tend more effectually to blind the mind, and harden the heart, than the searching of the scriptures in a *philosophical*

sophical manner, regarding merely or chiefly *the rational sense* of the passage. Hence multitudes of preachers, who daily study the scriptures for the sake of their external performances, are of all men the most ignorant how Christ's words are *spirit and life*. The god of this world blinds their minds ; so that hearing many things, they never open their eyes ; and, seeing many things, they never behold one truth, or the subject thereof, in its glory ; Isa. lvi. 9 ; vi. 9, 10 ; and xlii. 18, 19 ; 2 Cor. iv. 3, 4.

III. We must earnestly *study to reduce all our scriptural knowledge to practice*. Not any number of the best rules can make an apprentice to understand his business so much as a considerable practice therein. When serious contemplation of scripture and experimental feeling and practice of it meet together, true scriptural knowledge must needs be greatly enlarged and sweetened. The man *that doth Christ's will, he shall know of his doctrine whether it be of God*. If God's commandments be ever with us, and be kept by us, they will render us *wiser than our enemies, wiser than the antients, or even our teachers* ; John vii. 16, 17 ; Ps. cxix. 98, 100.

IV. In searching the scriptures, *we must proceed in an orderly manner* ; beginning with that which is most plain and practical ; and afterwards study that which is more difficult and obscure. To recommend this method, the FIRST PART of both these Testaments is chiefly HISTORICAL, plainly declaring what things had been done and intermingled with plain directions how the more necessary duties ought to be done. Of
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this kind are the books of the Old Testament from GENESIS to ESTHER inclusively, and the five first books of the New. These ought carefully to be studied, as there are manifold references and allusions to that which is contained in them in the other books. Nay, even in the subsequent histories, there is frequent mention of, or allusion to the creation; flood; deliverance from Egypt; captivity in Babylon; birth, life, and death, of Christ. The SECOND PART of both Testaments, *i. e.* from Job to the SONG of SOLOMON inclusively in the Old, and all the EPISTLES in the New, consist chiefly of DOCTRINAL declarations of the nature, perfections, purposes, and works of God; of the person and mediation of Jesus Christ, and the way of salvation through him: and of man in his innocent, fallen, recovered, and eternal state;—mingled with commands and directions how to behave answerably to the relations and providences of God towards us;—together with manifold hints of the conduct of God, and the cases of his people. The LAST PART in both Testaments is chiefly PROPHETICAL, declaring before-hand the mercies and judgments which should take place all along, till the end of the world; but intermingled with manifold charges of guilt, as the cause of the judgments threatened;—and with historical hints of the circumstances or fulfilment of the predictions; and directions how to behave aright. This part, generally relating to things then future, is naturally most obscure. It is even necessary that it should be so, that the persons concerned might be induced to a careful expectation of

of, and preparation for, the events; and that men might be the less able to counterfeit or to attempt preventing some of them.

V. It is of great use *to form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions, of scripture, which may serve as a kind of standard and criterion for understanding of others.* Thus a fixed view of the creation; the fall of man; the flood; the calling of Abraham; the fate of Joseph; the Israelites' entrance into, and deliverance from, Egypt; their travels in the wilderness; settlement in Canaan; change of their government by judges into that by kings; division of their kingdom into two; their captivities into Assyria and Babylon;—and of the birth, life, death, and resurrection, of Jesus Christ; and of the spread of the gospel, which followed by means of the remarkable effusion of the Holy Ghost;—will greatly contribute towards our right understanding of other historical points, and even of many predictions. We should endeavour to obtain a compendious view of the nature of God, as a Spirit, infinite, eternal, unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth; subsisting in three distinct persons, Father, Son, and Holy Ghost; and who has, in his eternal decree, fore-ordained whatsoever comes to pass; and in execution of that decree, forms all things into being in creation, and preserves and governs them therein by his providence:—And of man, who being created perfectly holy, and admitted into a covenant of friendship with his Maker, did, by disobedience to God,
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render himself, and all his natural posterity, sinful and miserable: that they, being utterly incapable, as well as unwilling, to recover themselves, God, of his mere and unbounded grace and mercy, formed a new covenant, in which his own Son was made their Mediator, Surety, Saviour, and Redeemer! their Prophet, to instruct them; their Priest, to offer sacrifice and intercede for them; and their King, to subdue, rule, and defend, them;—that, in consequence of his obedience, suffering, and glorification, they may, by his Spirit, be effectually called, justified, adopted, sanctified, comforted, and glorified;—And of the ten commandments, or of Christ's summary of them! Matt. xxii. 37, 38; and vii. 12.—Or those scriptures commonly annexed to the Assembly's Shorter Catechism may serve as a criterion for understanding the doctrines and laws of scripture.—Such a brief summary of divine truth is the *analogy* or *proportion of faith*; Rom. xii. 6, is the *delineation, draught, platform, pattern, or form, of sound words*, which ought to be *held fast in faith and love which is in Christ Jesus*; Rom. vi. 17; 2 Tim. ii. 13. By attention to it we may immediately discern when texts are plain or when they are figurative. Thus, if bodily members be ascribed to God, it will teach us to understand them as representing his spiritual excellencies, since God himself is a Spirit. If God be said to *deceive* men, or to *harden* them in sin it will teach us to understand those texts only of his permitting men to be deceived and hardened by Satan and their own lusts—since God is infinitely holy. If the sacramental elements

elements be called Christ's *body and blood*, it will teach us to understand them as *figs and seals* of his person and righteousness; but not as transubstantiated into his material *body and blood*—since *the heavens contain him* till the end of the world; Acts iii. 21. If the scriptures represent saints as exposed to punishments for sin, or as obtaining rewards by their gracious tempers and good works, it will teach us to consider both in that form in which saints meet with them, *i. e.* as purchased for them by the blood of Christ, as bestowed by God's redeeming love, and suited to their state as persons indissolubly married to Christ, and adopted into the family of God, &c.

VI. Not only must every text be understood in harmony with the *analogy of faith*, or general plan of revealed truth, but also in agreement with the plain *scope and tendency* of the passage, chapter, or book, where it lies. This *plain scope* must therefore be earnestly searched out and observed in an accurate observance of the contents of each book or chapter. Thus the scope of the historical books of the Old Testament is to represent the fate of his Hebrew people; and therefore every text thereof ought to be understood in agreement with this. The scope of the Psalms is to express the saints' exercises, and to acknowledge God as blessed in himself, and the author of all blessedness to men; and in reference to these ought every text therein to be understood. The scope of the Proverbs is to teach men wisdom and discretion; of Ecclesiastes, to point out the insufficiency of all created enjoyments to render men happy;

of the Song of Solomon, to exhibit the kind and familiar fellowship between Christ and his people: and therefore, in agreement with this scope, ought the several texts in each of them to be understood. The scope of the prophetic parts, in both Testaments, is to warn the church of her dangers on account of sins, and to encourage her hopes of preservation under, and deliverance from, the greatest tribulations. The scope of the gospels, by Matthew, Mark, Luke, and John, is to exhibit Jesus Christ as the son of God and promised Messiah, that we might believe in him to the saving of our soul. The general scope of the Epistles is to point out our need of a Saviour, and the blessings which we receive through him; and to direct us how to improve these aright in our personal practice, relative duties, and ecclesiastical fellowship. More particularly, the scope of the Epistles to the Romans and Galatians is to establish the doctrine of justification by the imputed righteousness of Christ, and to teach us how to improve it. The scope of those to the Corinthians is to redress contentions and disorders among church members:—of those to Timothy and Titus, to direct church officers;—of that to the Hebrews, to manifest Christ's headship over the church, and his fulfilment and wise abolition of the typical ceremonies: of James, to shew the vanity of pretending faith without exercising good works: of Peter and Jude, to warn their Jewish brethren of the approaching ruin of their nation, and of their duty with respect to it:—of John to comfort them in their distress and enable them to examine themselves fully.

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The particular texts ought therefore always to be understood in reference to the manifest scope of each Epistle, and the particular passage of it.

VII. *The various texts which are similar either in words or in signification, or even which represent a similar subject, ought to be carefully compared.* On almost every subject a multitude of phrases will be found, which, when compared, do amazingly illustrate, and, as it were, support one another. The truth, which is more darkly represented in one passage, is represented more clearly in others. Parts of the attributes or circumstances of persons or things is so represented in one text, and part of them in another, that only by searching the several scriptures, and connecting them together in our view, can we obtain a true or just apprehension of them. In particular, the types of the Old Testament must be compared with their anti-types in the New. The predictions must be compared with the history of their fulfilment. And the passage, in which the point is purposely handled, ought to be chiefly attended to in the comparison; as Gen. i. on *creation*; Rom. iii. iv. v. on *justification*, &c.—To carry this comparison of scripture texts, one with another, to a due extent, or a due degree of exactness, will perhaps appear very difficult; but, the more it is practised, it will become the more easy and pleasant. The inexpressible advantage which attends it will infinitely more than compensate the toil. Herein the serious inquirer has the Spirit of God for his director, the lively oracles of God for his commentary. He has the pleasure of discovering the

truth for himself in God's own light. And the discovery which he thus makes, by humbly searching the scriptures, is inexpressibly more agreeable than merely to have met with it at random in some commentator. Being acquired by care and labour it generally fixes itself much more firmly in the mind. And, while we are thus occupied in comparing the several texts, we may humbly expect that the Holy Ghost will illuminate all with his glory, and apply all to the heart.

VIII. *We ought never to content ourselves with a general view of any text, or of the words of it, abstractly considered; but should search out what is therein chiefly and emphatically intended by the Spirit of God as it stands in such a particular connection.—Thus thousands of unexpected beauties will appear to our view.* Never are the oracles or the truths of God seen in their real and manifold glory but when they are viewed in their proper connections. The glory of redeeming grace is never justly conceived of unless it be viewed as abounding where sin had abounded—as reigning unto eternal life where sin had reigned unto death; Ps. cvi. Ezek. xvi. xx. Rom. iii. v. Eph. ii. Men's wickedness is never justly perceived without viewing it in connection with *that God* against whom, and *that goodness* against which, it is committed; Deut. xxxii. Rom. ii. 4. Gospel holiness is never rightly understood but when viewed in connection with that state of salvation, in which the gracious principles and motives from which, the manner in which, and the end to which, it is performed. The history of typical persons or events, and the form of typical ordinances, are never properly

perly understood but in connection with their antitypes. Never can we discern the sovereignty of the grace, or the seasonableness of the mercies or judgments, of God without carefully observing the connection, when, where, and after what, the mercy or judgment happened. Nay, never are the oracles of God rightly received but when viewed in their proper connection with Jesus Christ, as the author, matter, and end, of them. This connection of the sacred oracles is often contained in a small particle; AND, THEN, THEREFORE, BECAUSE, IN, BY, TO, THROUGH, &c. and sometimes we are left to collect it from the station in which one thing is placed with another. We ought therefore not only to weigh every word of the Holy Ghost, but carefully to mark how things stand joined one with another. Thus, by observing the context, 1 Pet. iv. 18, we learn that the *saving of the righteous with difficulty* relates to their escaping when the Jewish nation was destroyed, not to their spiritual salvation: and that the *eating doubtfully*, Rom. xiv. 23, relates immediately to the partaking of common meats, not to the receiving of the Lord's supper.

IX. *Christ Jesus being the great subject and end of scripture revelation, we ought every where to search if we can find him. The scriptures testify of him; John v. 39. To him give all the prophets witness; Acts x. 43. In Moses, in the Psalms, and in the prophets, there are things concerning him; Luke xxiv. 27, 44. His name is the Word of God; and the scripture is but the testimony of Jesus; Rev. xix. 10, 13. It is but a gradual revelation*

lation of him answerable to the counsels of God as a God of order,—answerable to the growing state of the church, and of every saint on earth. Scripture history does but exhibit men's need of Christ, and God's preparation of the world for him. Scripture genealogies do but direct to the line of Christ, and thus mark him out as the promised Messiah. Scripture chronology does but mark the seasons of Christ, the *times of promise*, and *days of power*. He is the end and fulfiller of all scripture laws; Rom. x. 4; Gal. iv. 24. Gospel declarations are but the exhibitions of him as the light and life of the world. In Christ all the *promises are yea and amen*; 2 Cor. i. 20. What then can be more absurd, more unchristian, than to overlook, or to evade the discerning of, Jesus Christ; especially when the description and work cannot agree to another; but, after all, we must take heed to discern him only in the manner he is really represented by the Holy Ghost, and no other. To fix spiritual meanings upon phrases, which were never immediately intended by the Holy Spirit in them, is to profane the scripture and expose it to contempt. But where Jesus Christ and his fulness are immediately exhibited, we must conceive of them as thus exhibited. Where he is but indirectly exhibited, it is only in that manner we must apprehend him there. Where he is represented in a type, we must discern him through that type as a medium.

X. As to the infinite mind of the Holy Ghost *every subject and every event are at once perfectly in view, his words in scripture ought always to be understood*

flood in the fullest latitude of signification that the analogy of faith and of the context can admit. Historical hints must be understood as relating to every thing, similar preceding the date, unless the context restrict them. God's *nourishing* and *bringing up children*, *If. i. 2*, includes all the favours he had done for the Jewish nation from the call of Abraham, *Gen. xii.* to the date of the prophecy. Their *rebelliing* against God must include all their wickedness, in, and after their deliverance from, Egypt till *Isaiah* uttered these words. Sometimes a phrase does not only relate to both church and state, but at once represents the sinful crime and the wrathful punishment thereof. Thus, *If. i. 5.* *The whole head is sick, and the whole heart is faint, &c.* may at once denote the sinfulness of the church and nation among all ranks, high and low, and in every person; and likewise the miserable state of both under *Ahaz*, &c. Figures relating to the church, as in the *Song of Solomon*, &c. and manifold promises relating to it, ought to be applied to it as the visible mystical body of Christ; and also to every particular member of it. And these figures and promises ought to be understood in one manner when applied to the church, and in another manner when applied to a particular soul.—The same promises or threatenings frequently relate to both church and state; in which case they are to be understood in one view when applied to the former, and in another view, when applied to the latter. Thus most of the promises and threatenings, which respect the Jewish nation, are to be understood in both these views.

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The predictions which we have in Rev. vi. viii. relate to the Christian church and to the Roman state. The predictions we have Rev. ix. 1—11, relate to the power of the popes in the west, and of the Mahometans in the east.—Predictions ought to be considered as fulfilled in every event posterior to their date which can correspond with their terms and context. Types, so far as they prefigure things future, must be understood in the same latitude. Thus most of the Old Testament histories, are again verified in antitypes, with respect to their antitypical fulfilment. And thus the predictions relative to David, Solomon, the Jewish nation, &c. beside their immediate fulfilment on these objects, have an antitypical accomplishment in Christ and his gospel church.—The prediction of the enmity between Jesus Christ and his people on the one hand, and the devil and his subjects on the other, Gen. iii. 15, has its fulfilment, in all the contentions between these parties, from the fall of man till the end of the world, whether in a single person or a social capacity. The prediction of trouble to mankind, particularly women, Gen. iii. 16—19, has its accomplishment in all the painful conceptions, child-birth, nursing, &c. of women;—in all their subjection to, and ill usage by, men;—and in all the troubles of persons, families, or nations;—in all the storms, earthquakes, bad seasons, scanty crops, &c. which happen. The prediction of Noah, concerning the fate of his sons, Gen. ix. 25—27, has had its accomplishment in the fate of mankind ever since. The prediction of
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men's being *blest* in *Abraham* or in his seed, Gen. xii. 3, and xxii. 18, has been fulfilled in his and his posterity's usefulness to render men pious or happy; but chiefly in the Gentiles' salvation through Jesus Christ; and even in the outward happiness of nations where the gospel has been received. The predictions of God's *giving Canaan* to Abraham, Isaac, Jacob, and their seed, Gen. xii. 7, and xiii. 15, &c. was not only fulfilled in God's bringing the Hebrews into, and continuing them for many ages in, that country, but also in his bringing multitudes of chosen men into a new covenant state, the gospel church and the heavenly glory. The predictions of Moses, in Lev. xxvi. Deut. xxviii—xxxiii. not only had their fulfilment in the diversified sinning and repenting, and in the mercies and judgments which have or shall befall the Jewish nation, but in whatever similar hath or shall befall the gospel church and the members thereof; nay, in the eternal happiness of saints and ruin of sinners. The predictions of destruction to their enemies of Egypt, Assyria, Babylon, &c. not only have had their fulfilment in the diversified disasters of these nations, but perhaps also an antitypical fulfilment in the disasters of Antichrist and other enemies of the gospel church.—The predictions of distress or prosperity, announced to the Jews by Amos, Micah, Isaiah, &c. before the Assyrian invasion, had different steps of fulfilment. (1) In the invasion under Hezekiah, and the merciful deliverance therefrom, and the reformation and prosperity which followed. (2) In the invasion of their kingdom

kingdom under Manasseh, and the deliverance therefrom, and the reformation and prosperity under Josiah. (3) In their captivity in Babylon, and deliverance therefrom, and the prosperity which ensued. (4) In their harassments under the Syro-grecians and the Romans, and the present long dispersion and future deliverance therefrom. (5) In the erection of the gospel church. (6) In the entrance into, and happiness of, the thousand years' reign of the saints. And (7) In the happiness of the church in the eternal state. The like prophecies, by Isaiah, Micah, Zephaniah, Obadiah, Jeremiah, and Ezekiel, after the Assyrian invasion, had their fulfilment in the oppressive captivity of Babylon, and deliverance therefrom, and the prosperity which ensued; and in the other four subsequent steps already mentioned. Those by Haggai, Zechariah, and Malachi, related only to what followed the deliverance from Babylon. The predictions of Daniel, ch. ii. vii. iii. xi. xii. had, or shall have, their fulfilment in the rise, management, and ruin, of those respective empires. The majestic COMING of Jesus Christ, predicted by himself, Mat. xxiv. Luke xx. and by the prophets, had, has, or will have, its accomplishment in his destruction of the Jewish nation—of the heathen empire of Rome—of Antichrist—and in the final judgment of the world;—in order to the erection or glorification of his church in these different periods. The predictions of the wickedness of the Antichristians or Papists, 2 Thess. ii. 2—11, 1 Tim. iv. 1—4, 2 Tim. iii.

iii. 1—6, &c. have their fulfilment in whatever similar happens in any period of Antichrist's progress or reign. The predictions of the church's happiness, in Rev. vii. xi. xix. xx. xxi. xxii. shall have their fulfilment, not only in the glorious millennium, but chiefly in the eternal state.—So many events being thus narrated, and especially foretold, in the same passage, it cannot reasonably be thought strange that the prophetic terms do not exactly agree to any one of the particular events or steps of fulfilment; they will nevertheless all agree to the whole fulfilment conjunctly taken. And the terms, which appeared too high or too low for one step of fulfilment, will appear exactly answerable to another step. What did not answer to the predictions, literally understood, will be found to have corresponded to them in a figurative and spiritual sense.

XI. *The language of scripture, especially in the poetical and predictory parts, abounding with figures, it is necessary to have the knowledge of the principal of these fixed in our mind.* The most remarkable figures of scripture language are (1) The name of ONE THING IS GIVEN TO ANOTHER, because of some connection with it, as its cause or effect, or as its subject or adjunct. Thus the temple is called *Lebanon*, because built of cedar wood from Lebanon; Zech. xi. 1. A heavenly frame is called the *spirit*, because produced by him; Rev. i. 10. The name of parents, *Jacob, Israel, Moab*, &c. is given to their posterity; Is. xliii. 22; and xv. 1, 2. 5. A testimony is called *the mouth*; Deut. xvii. 6. Speech is called the

the tongue; Prov. xxv. 15. The benefits which God bestows are called his *love* or *grace*, because they proceed from it; 1 John iii. 1; John i. 16. The name of the effect is given to the cause: thus the gospel is called the *power of God*; Rom. i. 16. Esau's taking Canaanitish wives is called a *grief*, i. e. the cause of it; Gen. xxvi. 35. Faith is called *victory* over the world, i. e. the cause of it; 1 John v. 4. Samaria is called *the transgression* of Israel, and Jerusalem the *high places* of Judah, i. e. the cause thereof; Mic. i. 5. Wisdom and knowledge are called *stability*, because they are means of it; Is. xxxiii. 6. The name of an act is given to its object: so God is called the *fear*, *hope*, *trust*, &c. of his people; Gen. xxxi. 53; Joel iii. 16. —The name of what contains any thing is given to the thing contained: thus the inhabitants are called by the name of the city, the country, the world, &c. Jer. iv. 4, 14, 29; Gen. vi. 11. The liquor is called a *cup*; 1 Cor. xi. 25: and hence *cup* denotes a portion of mercy or judgment; Psal. xvi. 5; and xxiii. 4. Pullets are called a *nest*; Deut. xxxii. 11. The dispositions, thoughts, desires, &c. are called the *heart*; Jer. xvii. 9; Ps. lxii. 8.—What belongs to a person is called by his name: thus Christ's people are called *Christ*; 1 Cor. xii. 12. The Lord's oblations are called the *Lord*; Deut. x. 9; with Numb. xviii. 8—31.—The name of the sign is given to the thing signified; as when the supreme authority is called a *sceptre*; Gen. xlix. 10; Zech. x. 11:—or of the thing signified to the sign: as when the elements

ments in the Lord's supper are called Christ's *body* and *blood*; 1 Cor. xi. 24, 25:—or of a quality to that in which it is found: as when a crimson or scarlet coloured thing is called *crimson* and *scarlet*; or a field containing springs is called the *upper* and *nether springs*; If. i. 18; Josh. xv. 19.—The name is put for the person or thing named: thus the *name of God*, *name of Christ*, signify God himself, Christ himself; Deut. xxviii. 58; Acts iv. 12.—Sometimes also persons and things are named according as they appear, not as they really are; thus angels, appearing as men, are called *men*; Gen. xviii. xix. &c. —The devil, resembling Samuel, is called *Samuel*; 1 Sam. xxviii. 14—20. Error is called *a gospel*, as it pretended to be one; Gal. i. 6: (2) By taking persons or things together, MORE UNIVERSAL TERMS ARE USED FOR MORE RESTRICTED ONES; as ALL for many, for all kinds, for some of every sort, for the greater or better part; Mat. iii. 5; and xix. 28. The WORLD, *earth* or *whole world*, for the *Roman Empire*, for the *Gentiles*, for the *wicked*, for the *Antichristians*, for many; Luke ii. 1; Rom. i. 8; 1 John ii. 2; and v. 18; Rev. xiii. 3, 8; for *Canaan*, Rom. iv. 13. EVERY CREATURE for men, or many of them; Mark xvi. 15; Col. i. 23. NORTH is put for *Chaldea*, a country north east of Jerusalem; Jer. i. 13, 15; Zech. vi. 8. BEFORE for the *east side*, RIGHT HAND for *south side*, &c. If. ix. 12. FOR EVER is put for a *long time*; Dan. ii. 4; Gen. xvii. 8, 13. Christ is said to *die*, be *buried*, *rise again*, &c. when it was only his body that died, &c. John

xix. 29, 42.—Or more restricted terms are used for more universal ones; as *one* for all of the kind; Pf. i. 1. YESTERDAY for *time past*; Heb. xiii. 8. THRICE, SEVEN TIMES, TEN TIMES, for *often, very often*; 2 Cor. xii. 8; Pf. cxix. 169; Num. xiv. 22. A THOUSAND for *very many*; Is. xxx. 17; Deut. xxxii. 30.—A part for the whole, as *souls* for persons; Acts ii. 43; Christ's *resurrection* for his whole appearance on earth, particularly after his death; Acts i. 22. AN HOUR, OR DAY, for a *period* of time John xiv. 23; and v. 25; Pf. xxxvii. 13. (3) THE EXPRESSION APPEARS TO MEAN MUCH LESS OR MUCH MORE THAN IS REALLY MEANT: thus in the ten commandments, especially those negatively delivered, and in most of the negative injunctions, much less is expressed than is really meant; Exod. xx. 3—17.—The Hebrew spies are represented as *grasshoppers*, i. e. *very little*; Numb. xiii. 33. The tops of towers or walls are represented as *reaching up to heaven*, when *very high*; Gen. xi. 4; Deut. ix. 1. Men are represented as the *sand* on the shore, as a *sea*, as the *dust*, as the *dew*, as the *grass*, the *vapours* of a cloud &c. when *very many*; Gen. xiii. 16; 1 Sam. xiii. 5; Pf. cx. 3; and lxxii. 16. Plenty of a thing is represented as *rivers* of it; Job. xxix. 6; Exod. iii. 8. Saul and Jonathan as *swifter than eagles, and stronger than lions*; 2 Sam. i. 23. (4) Some expressions, being uttered with a DERISIVE AIR, have a signification directly contrary to their natural meaning; as Deut. xxxii. 38; 2 Sam. vi. 20; 1 Kings xviii. 27; and xxii. 15; Pf. xxii. 8; Eccl. xi. 9; Zech xi. 13;
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Mat. xxvi. 45. (5) But no figure more abounds in scripture than METAPHOR, by which the names, qualities, or actions, proper to one person or thing, are attributed to another, because of some likeness between them. By this figure, and in order to accommodate to our weakness, almost the whole visible creation of God is formed into a representation of things spiritual and divine. By it *Jehovah*, *Jesus Christ*, the *Holy Spirit*; *angels* and *men*, in their different classes of good and bad; *nations*, *churches*, &c. are likened to human persons, in their parts, members, characters, stations; and even to animals, &c. God's *purposes*, *providence*, *covenants*, *cword*, *law*, *gospel*, *ordinances*, and *blessings*;—so also *graces*, *sins*, *prosperity*, *adversity*, *life*, *death*, *resurrection*, *last judgment*, and this *world*, *heaven*, *hell*, &c. are likened to things material, &c.—And, that we may have emblematical instructors ever before us, metaphors are drawn from God himself, and from *angels*, but chiefly from *human persons*; from *animals* and *vegetables*; from the celestial *luminaries* or airy *meteors*; from substances, *fiery*, *liquid*, or *earthy*; from means of human accommodation, *houses*, *food*, *raiment*, &c.; from *times*, *typical institutions*, &c. See SCRIPTURE METAPHORS. Two things are necessary to be always observed with respect to this figure:

(1) That the likening of any thing to another, naturally produces a likening of the acts, relations, and attributes, of the thing compared, to the acts, attributes, and relations, of the thing to which it is compared: nay, the relations and acts themselves, of

the persons or things compared, receive a correspondent figurative representation. Thus, when God or Christ is figuratively represented as **A MAN**, his attributes are consequently represented as *hands, feet, eyes, ears, mouth, nostrils, bowels*: and he is represented as *thinking, speaking, walking, writing, sitting, standing, riding, flying, sleeping, &c.*; Ps. xx. 6; Is. lx. 13; Heb. iv. 13; Ps. cxxx. 2; Is. i. 20; Ps. xviii. 8; &c.;—and as a *father, master, husband, king, warrior, husbandman, builder, &c.*; Mal. i. 6; Is. lxiii. 16; liv. 5; xxxiii. 22; and lxiii. 1; John xv. 1; Mat. xvi. 18. These again introduce other correspondent figurative representations. Under the notion of a **FATHER**, he is represented as *begetting, adopting, teaching, loving, pitying*, and providing for, and giving an inheritance to, his people; 1 Pet. i. 3; Eph. i. 5; Ps. xxxii. 8; and ciii. 13. &c. Under the notion of a **MASTER**, he is represented as having an *house, chambers, servants*; and the favours he bestows in consequence of obedience are called a **REWARD**; John xiv. 2; Song i. 4; Rev. xxii. 3, 12. Under the notion of an **HUSBAND**, he is represented as *bestrothing*, affectionately loving, dwelling with, and providing for, his people; who are represented as his *bride, spouse, bringing forth* children, and the like; and their apostasy from him by idolatry, or other indulged iniquity, is called *whoredom*, and themselves represented as *harlots*; Jer. iii. Hof. ii. iii. Ezek. xvi. xxiii. Under the notion of a **KING**, he is represented as having *subjects, armies, laws, sceptre, crown, throne, palace*; Psal. cxlviii. xlv. cx. &c. Under the
 notion

notion of a WARRIOR, OR CAPTAIN, he is represented as having, *armour, sword, bow, arrows, spear, helmet, &c. fighting with, and routing, his opposers*; Hab. iii. Psal. xviii. xxxv. vii. If. lix. lxiii. and angels, clouds, &c. are represented as his *horses or chariots*. Under the notion of an HUSBANDMAN, he is represented as hiring labourers, and as plowing, planting, sowing, reaping, winnowing, churches or nations, as his *fields, vineyard, garden, and corn*; and the days of remarkable judgment, are the *harvest, vintage*; Mat. xx. If he is represented as a FOWL, *eagle, hen, &c.* his perfections and providences are represented as *wings, feathers*; Psal. xci. 4; Mat. xxiii. 37. Under the figure of a RAVENOUS BEAST, *lion, bear, leopard*, he is represented as *roaring, tearing, swallowing up, waiting to destroy, &c.* Amos i. 2; Hof. v. 14; and xiii. 7, 8.—When the church in general is represented as a WOMAN, Christ is her *head*; young converts rooted in him her *hairs*; ministers, her *eyes, neck, feet*; divine oracles and ordinances, her *breasts and ornaments*; church members, her *children or daughters*; blameless ones, *virgins*; scandalous and apostate ones, *harlots*. But when a particular saint is represented as a WOMAN, hope is the *head*; good works, the *hair or feet*; spiritual knowledge and faith, the *eyes or ears*; faith, the *neck and hand*; faith and love, the *breasts*; praise, prayer, and holy converse, the *mouth or lips*; love, the *bowels*; the affections and conversation, the *feet*; Christ's righteousness, implanted graces, bestowed gifts, and holy exercises, their *robes and ornaments*; Song i—viii. Psal. xlv.—When the church is compared

to a **VISIBLE WORLD**, Christ, or God in him, or his word, is the *light*, the *sun*; ministers, the *stars*; ordinances, the *moon* and *clouds*; divine doctrines and influences, the refreshing *wind*, *rain*, *dew*, *wells*, *rivers*; persecution and distress, the *storms*, *winter*, *night*, scorching *noon*; saints, the *corn*, *green grass*, fruitful shrubs or *trees*; and their works or rewards are their *fruit*; Song. i. ii. iv. vi.—viii. &c.—When nations are represented as a *visible world*, laws, rulers, and great men or idols, are figured out as the *sun*, *moon*, *stars*, *mountains*, principal *trees*, or *boughs*, on which the subjects grow as berries, or sit as birds; and those of lower stations as the *earth*, *air*, *sea*, *rivers*, *grass*, *stubble*; and fearful judgments are the *storms*, *earthquakes*, *eclipses*, *night*, *thunderings*, *lightnings*, *harvest*, *vintage*; Rev. vi. vii. viii. xiv. xvi. Is. xxiv. Ezek. xxxi.—When nations are represented as a **FAMILY**, the country or chief city is the *mother*, the lesser ones, the *daughters*, and if flourishing, or never taken, they are called *virgins*, and magistrates are the parents; Is. xxiii. xlvii. Jer. xl—li. Ezek. xvi. xxiii.—When nations or armies are represented as **FLOCKS** and **HERDS**, their governors are the *shepherds*; great or valiant men the *rams*, *bulls*, *be goats*, *fat ones*, &c. Ezek. xxxiv. Jer. xxv.

(2) That in fixing the sense exhibited by a metaphor, the comparison ought never to be run too far, or into any thing which cannot be properly applied to the person or thing represented. And that which appears chiefly intended by the Spirit of God, and which is obviously figured out to us in the nature, form, or use, of the thing from which the metaphor

is taken, ought to be chiefly attended to. Thus, in metaphorical language, the term God represents *angels, prophets, and magistrates*, as God's deputies, and like him in dignity, glory, &c. Psalm xcvi. 7; Exod. xvii. 1; Psal. lxxxii. 1; but denotes *devils, idols*, or our *belly*, as worshipped and served instead of God; 2 Cor. iv. 4; Phil. iii. 19. ANGEL represents *Christ, ministers, or magistrates*, as bearers of God's message, or active performers of his work; Rev. ii. iii. viii. ix. xvi. xvii.—MAN, in what pertains to and is done by him, represents *God* in his excellencies and glorious works;—*eyes* denote his knowledge and pity; *ears*, his knowledge or attention; *mouth* or *lips*, his word or authority; *arms, hands, fingers*, his power; *heart*, his purpose or love; *bowels*, his mercy; *feet*, his providential work; his *face*, his essential glory, or providential manifestation of himself; &c. Psal. xxxiv. 15, 16; Is. i. 20; and xxv. 11, &c. The frequent representation of God, by this emblem, at once exhibits JEHOVAH, in his new covenant relations and appearances, in the most endearing manner; and suggests the marvelous and everlasting inhabitation of his Son in our nature. But *indwelling grace and corruption* are represented as *men*, to denote their residence in our whole nature, and having in them what is similar to our several powers; Eph. iv. 22, 24. WOMEN represent what is *comely, kind*; or what is *weak and dispirited*; Song i. 8; Nah. iii. 13. VIRGINS represent *professors* or *churches*, as beautiful in their conversation, ordinances, or form; or *cities* and *countries*, glorious, prosperous, or never destroyed; Mat. xxv.

Rev.

Rev. xiv. If. xxiii. Jer. xlv. WIVES often figure out *saints*, and *churches*, as united to Christ; rendered fruitful by him; or adulterously departing from him; Song i.—viii. J. r. ii. Ezek. xvi. xxiii. TRAVELING WOMEN represent *God* and *Christ*, as powerfully accomplishing remarkable events; If. xlii. 14; and liii. 10; but represent *wicked men*, as earnestly working mischief, or as rendered suddenly miserable; Pf. vii. 14; If. xiii. 8.—USEFUL ANIMALS, as *sheep*, *oxen*, *doves*, represent *Christ* and his *people*, as social, patient, pure, peaceable, and as acceptable sacrifices to God; Mat. xxii. 4; John xxi. 17; but figure out *wicked men*, as stupid, thoughtless, worthless, and as miserable sacrifices to the vengeance of God; If. liii. 6; and xxxiv. 6. RAVENOUS ANIMALS, as *eagles*, *lions*, &c. represent *God*, *Christ*, and the *saints*, as courageous, powerful, active, or terrible; Hof. xiii. 8; Rev. v. 5; Prov. xxviii. 1; If. xl. 31: but figure out *wicked men* as crafty, malicious, mischievous, destructive; Pf. x. 9; and xxii. 20, 21:—and their *claws*, *teeth*, *horns*, denote their *power* and *means of doing mischief*; and so *horns* become emblems of *kings*, *kingdoms*, *oppressors*; Dan. vii. viii. Zech. i. 18. *Animal flesh* denotes spiritual or temporal *blessings*, as nourishing and strengthening; If. xxv. 6; Rev. xix. 21: *indwelling grace* denotes grace, as sensible, and easily impressed by God's influences; Ezek. xxxvi. 26: and *indwelling corruption* refers to it, as conveyed by natural generation, and as base, polluted, and putrefying; Gal. v. 17, 24. THE CELESTIAL LUMINARIES, as lofty, illuminating, or refreshing, represent *God*, *Christ*, or his *word*, *ordinances*, *ministers*,
people,

people; Is. lx. 19; Rev. viii. 12; but as scorching or blasting, they represent *afflictions, distress, persecutions*; Rev. vii. 16; and xvi. 8. VEGETABLES, plants, trees, corn, grass, flowers, represent *Christ* and his people, as divinely formed and influenced, comely, lively, fruitful, and useful; Song ii. iv. vi. vii: but figure out *wicked men* as, in different stations, fruitful in wickedness, quickly blasted and destroyed by the wrath of God; Ezek. xxxi. and xv. STONES figure out *Christ* and his people as prepared of God, precious, durable, firm, and useful in building the church; 1 Pet. ii. 4—6; Rev. xxi: but represent *wicked men* as insensible, obstinate, hurtful; Zech. vii. 12. MOUNTAINS represent *Christ*, his church, or ordinances, as lofty, openly exhibited, firmly fixed, and in their protecting, supporting, and satisfying, fulness; Is. xxxii. 2; Joel iii. 18: but also figure out *difficulties, opposition, and enemies, states, or cities*; Rev. viii. xvii. WATER rivers, seas, depths, floods, rain, dew, WIND, FIRE, as pure, purifying, pleasant, or useful, denote *Christ*, his Spirit, word, ordinances; Is. xxxii. 2; and xlv. 3. 4. Ezek. xxxvii. 9; Mat. iii. 11: but, as ruinous or terrible, they denote *fearful judgments, opposition, affliction*; Psal. lxxix. 1, 2; Jer. iv. 11. Of COLOURS, white represents purity, glory, freedom, priesthood, peace, victory; Rev. iii. 4: black or pale, terribleness, calamity, death, grief, filthiness; Rev. vi. 5, 8: green, comeliness, growth, fruitfulness, freshness; Song i. 16: red, scarlet, &c. what is terrible, bloody, murderous; Rev. vi. 4; Is. i. 18.

XII. *Where Scriptures at first sight seem to contradict one another, we must, by a serious consideration of them, labour to discover their harmony. But, if we should not be able to reconcile them, we ought not to pronounce them irreconcilable, but rather attribute a deficiency to our own understandings.* There can be no real contradiction, but when the different passages mean *precisely the same person or thing, and precisely in the same respect and circumstance*: no such contradiction is to be found in Scripture. But, where there seems to be one, either (1) *The same terms are used in a different sense in the different texts.* Thus Paul directs to work out our salvation *with fear and trembling, i. e. filial fear and holy awe*; Phil. ii. 12. John says, there is *no fear in love*;—perfect love casteth out *fear*; *i. e. slavish fear*; 1 John iv. 18. The Samaritans *feared the Lord*; *i. e. with a slavish dread*;—and yet *feared not the Lord*; *i. e. with a child-like, sincere, and holy, awe of him, or a right worshipping of him*; 2 Kings xvii. 32—34. It is *appointed for men once to die, i. e. a temporal death*; Heb. ix. 27; and yet, if any one keep Christ's sayings, he *shall never see death, i. e. eternal death*; John viii. 51. A man is justified, *i. e. before God, in his person and state, by faith, without the deeds of the law*; Rom. iii. 28; and yet *by works a man is justified, i. e. before men, and not by faith only*; James ii. 24. *Hatred of others is very sinful*; Tit. iii. 3; and yet *to hate our nearest relations, i. e. to love them less than we do Christ, is our duty*; Luke xiv. 26. Or (2) *The seemingly opposite texts really treat of different subjects.* Thus the spirit of truth

guided

guided the apostles *into all truth*, i. e. in their doctrine; John xvi. 13: and yet Peter erred, and was *to be blamed*, i. e. in his practice; Gal. ii. 11—18. John Baptist was *not Elias*, i. e. not the prophet who lived under Ahab; John i. 21: and yet was the Elias foretold by Malachi, i. e. one in the spirit and power of the ancient Elijah; Mat xi. 11, 12, 14, 18; Mark ix. 11—15; Luke i. 17; Mal. iv. 5. Or (3) In the seemingly opposite texts the same subject is considered in *different parts or respects*. Thus believers in Christ their Head, as justified in his righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are *all fair without spot*; Song iv. 7; Jer. l. 20; Numb. xxiii. 21;—1 John iii. 9; and v. 18; and yet in themselves, and with respect to remaining corruption in them, are *all as an unclean thing—carnal, sold under sin*; Is. lxiv. 6; Rom. vii. 14. In respect of his divine nature, Christ and his Father are *ONE*; John x. 30; 1 John v. 7. —In respect of his divine person, he is his Father's *equal and fellow*; Phil. ii. 6; Zech. xiii. 7. But, in respect of his manhood and mediatory office, his Father *is greater* than he; John xiv. 28: is his master; Is. xlix. 3: his Head; 1 Cor. xi. 3: his God; Eph. i. 3; John xx. 17: his Creator; Jer. xxxi. 22: his Portion; Psal. xvi. 5, 6. In respect of his divine nature, Christ is the *Lord from Heaven*; 1 Cor. xv. 47: *God over all*; Rom. ix. 5. In his human nature, he is the *fruit of the earth*; Is. iv. 2: the *child born*; Is. ix. 6. Or (4) The seemingly opposite texts respect *different times and places*. Thus,

during

during Christ's humiliation, the *Spirit was not*, i. e. was not remarkably poured out; John vii. 39; and yet after Christ's ascension he was poured out; Acts ii. 1 Theff. i. 5. Circumcision, and other Jewish ceremonies, were long necessary duties; Gen xvii. 9, 10; Rom. iii. 1, 2. But, after their abolition, by the incarnation, obedience, death, and resurrection, of Christ, they became sinful rites; Gal. v. 2; and iv. 9—11; If. lxvi. 3.

Most of the seeming contradictions in Scripture are found in the historical parts, where their connection with the great subject or scope of Scripture is less considerable, and where the blunder of a transcriber, or of a printer, in a few letters, might be easily admitted, without really detracting from the honour of the oracles of God.—The apparent contradictions in the history appear owing to the same person's having different names, or the deed being done by different persons; to the one of which it is ascribed in one text, and to another in the other text; or deeds similar being really different. Reckoning of time is sometimes from one period, and sometimes from another; especially when some kings had, for some years, a conjunct reign with their father, and then a separate reign by themselves. Round numbers of *hundreds* or *thousands*, are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews, from the Call of Abraham to leave his native country; Gen. xii. 1; to the Deliverance from Egypt, was 430 years; Exod. xii. 40, 41; Gal. iii.

17; but, from the birth of Isaac to that deliverance, were but 400 years; Gen. xv. 13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons; Gen. xlvi. 26, 27; Deut. x. 22; but, excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law, they made seventy-five souls; Acts vii. 14. David, by Abishai and his army, slew 18,000 Edomites, who came to assist the Syrians; or 18,000 Syrians, and also 18,000 Edomites: Joab assisted in killing 12,000 of these, or killed 12,000 besides; 2 Sam. viii. 13; 1 Chron. xviii. 12; Psal. lx. title.—The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah; 33,000 in all; 2 Sam. ix. 6; 1 Chron. xix. 6, 7.—Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot; 2 Sam. x. 18; 1 Chron. xix. 17.—Adino, or Jashobeam, might slay in one battle 800, and in another 300; 2 Sam. xxiii. 8; 1 Chron. xi. 11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mighties, made 500,000. The men of Israel amounted to 800,000, exclusive of the 288,000 standing troops, which, put together, make almost 1,100,000, 2 Sam. xxiv. 9; 1 Chron. xxi. 5; and xxvii. 1—15.—No more than *three* years of famine were threatened for David's numbering the people; 1 Chron. xxi. 12; but, had these been added to the *three* preceding years of famine for Saul's murdering the Gibeonites, they, together with the

year of release, would have made *seven*; 2 Sam. xxiv.

13. David gave to Araunah, or Ornan, *fifty shekels of silver* for the threshing floor, and the oxen then sacrificed; 2 Sam. xxiv. 24; and afterwards bought

the whole farm for *six hundred shekels of gold*, for the temple to be built on; 1 Chron. xxi. 25.—Solomon

had 4000 stables, in which were 40,000 stalls, ten in each; or he had 4000 stalls at Jerusalem, and 40,000

in all; 1 Kings iv. 26; 2 Chron. ix. 25.—Hiram got

20 measures of oil for his family; 1 Kings v. 11; and

20,000 baths of oil for his artificers besides; 2 Chron.

ii. 10. Solomon's workmen had 3300 subordinate overseers, and over these 300 more, in all 3600;

1 Kings v. 16; 2 Chron. ii. 18.—The temple was

founded in the 480th year of the deliverance from

Egypt; 1 Kings vi. 1; therefore the 450 years,

mentioned Acts xiii. 20, must either mark the time

from the birth of Isaac to the settlement in Canaan,

or the years of oppression, mentioned in the book of

Judges, must be included in the *rests*; or some of the

latter judges, must have been contemporary.—Each

of the brazen pillars, at the entrance of the taberna-

cle, was almost *eighteen cubits*, which, being joined

together, made *thirty-five cubits* for both; 1 Kings vii.

15; 2 Kings xxv. 17; Jer. lii. 21; 2 Chron. ii. 15.

The brazen sea had ordinarily no more than *two thousand*

baths of water in it; 1 Kings vii. 26; but, if filled

to the brim, it could have held 3000; 2 Chron. iv.

5.—Solomon's fleet brought him from Ophir *four*

hundred and fifty talents in all, of which 420 were

clear gain, or they brought him 420 talents at one

voyage,

voyage, and 450 in another; 1 Kings ix. 28; 2 Chron. viii. 18. At least in Solomon's time, there was nothing in the ark but the two tables of the law; 1 Kings viii. 9; 2 Chron. v. 10; but the pot of manna and Aaron's budding rod were once in it, or rather placed in the fore-side of it: Heb. ix. 4. — King Ahaziah began his reign in the twenty-second year of his age; 2 Kings viii. 26; and in the forty-second year of the royalty of his mother's family, to which he was so like in his conduct; 2 Chron. xxii. 2. The vessels of gold and silver were not made till after the temple itself was repaired; 2 Kings xii. 10, 14; but were afterwards formed of what metal remained; 2 Chron. xxiv. 11, 14.—Jehoiachin's release was appointed on the 25th day of the month; Jer. lii. 31; but not executed till the 27th; 2 Kings xxv. 27.—Of the two lists of the returning captives, in Ezra ii. and Neh. vii. the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned. — To reconcile the apparent inconsistencies in the four Gospels, nothing more is necessary but to place the passages in their proper order, as is attempted in the subsequent CHRONOLOGY.

XIII. To obtain an exact knowledge of the Scripture, especially in its historical and prophetical parts, it is of great use to understand the GEOGRAPHY, which marks the *situation of the places* where the events mentioned took place,—to understand the CHRONOLOGY, which marks the *time* when the events happened,—and to understand the HISTORY of the nations, the fate of which the Scripture narrates or foretells. Without

this knowledge, our understanding of the histories or predictions of scripture, must be extremely scanty and confused, as we cannot perceive the events in their proper circumstances and connections. To assist the reader with what is most necessary on these heads is the aim of the two last chapters of this Introduction.

XIV. To be capable of perusing the oracles of God, in their originals, with HUMILITY of mind, will open to our view, especially in the Old Testament, a scene of emphasis and glory, in thousands of instances, which cannot be exhibited in any translation whatsoever, and which no commentator observes.

CHAP. III.

Of the JEWISH LAWS and TYPES.

FOR many ages mankind seem to have had no other form of government, either civil or sacred, but that of the *patriarchal* kind. Fathers were at once kings and priests to their numerous descendants.—When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear, for the first four hundred years, to have had no other government of their own. While they were in Egypt they had *elders*: but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power of civil judicature; Exod. iii. 16; with xviii. 13, 18. Their *officers* were nothing but overseers of their tasks; Exod. v. 14.

When

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant God, became a kind of national King to them. In correspondence to this threefold character, he gave them laws, moral, ceremonial, and civil. As their King, he gave them laws concerning servants, retaliations, damages, inheritances, marriages, borrowing of money, wars, punishments, admission into places of power and trust, or even into the camp or congregation, &c. Exod. xxi—xxiii. xviii. Lev. xviii. xix. xx. xxv. Num. v. 1, 2. xxvii. xxxiv. xxxv. xxxvi. Deut. xix—xxv. As their King, he directed the form of their encampment and marching in the wilderness; Exod. xiii. xiv. Num. i—iv. ix. x.; directed their wars with the Amalekites, Midianites, and Canaanites; Exod. xviii. iv. Num. i. xi. Many things, which in another view were religious ceremonies, seem in some respect to have pertained to the form of the Jewish *theocracy*. The tabernacle, or temple, was the *palace* of their king; the oblations were his *revenues* or civil list; the priests and Levites, his *courtiers* and *officers*. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the state.

To maintain the true religion constantly among them, and to prevent idolatry, which is at once so dishonourable to God and so destructive to the morals of mankind, and for securing their internal

peace and happiness, he formed them into a nation uncommonly separated from the nations around. He even prohibited them to imitate their neighbours in the customs which they had observed in their false worship; as planting trees near altars; boiling kids in their mothers' milk; and perhaps fundry others: the unreasonableness of which we cannot now so clearly perceive, Idolatry and witchcraft, being at once the most presumptuous rebellion against the God of nature, and high treason against him as the King of Israel, were justly declared punishable by death in every Israelite or sojourning proselyte.—To render their constitution firm, and to prevent their oppressing one another, he appointed the country which he gave them to be divided into 601,730 shares; to each warrior a share of about twelve acres of ground: and by the return of inheritances, once every fifty years, at the jubilee, he fixed these shares in their respective families. This secured a numerous body of freeholders, always ready to defend their country against every invader.—And, while the Levites were dispersed through the nation for its religious instruction, their forty-eight cities and suburbs, which they held by divine right, at once accommodated them, and secured their persons and families as hostages for their good behaviour. Every tribe being independent in itself, their princes were captains in war and magistrates in time of peace.

After their settlement in Canaan, every city had its particular judges, who held their courts, at least
some

some of them, in the gates; Deut. xvi. 19; Judg. xi. 5, 6; Zech. viii. 16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite; Exod. xviii. Deut. 1: The chief rulers were called *princes*, or *heads of thousands* Num. xxxii. 2; Josh. ix. 15; and xvii. 4; Num. x. 4. Perhaps the *seventy elders*, mentioned Num. xi. were the sixty rulers of ten thousands, together with the twelve princes of the tribes; Num. i. vii.—Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about any such court, when there was no king nor judge to govern the people; Judg. xvii—xxi.; and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times extremely doubtful. Whether most of their fifteen judges, after effecting the several national deliverances for which God raised them up, retired to a private life, as before, is not altogether evident.

The Hebrews' request of a king is represented as a rejection of their theocratical form of government; 1 Sam. viii. 7; and xii. 17, 19.—Under their kings, especially after the division of the kingdom, we find but small vestiges of it. Nay, except by David and Solomon, who were also prophets, we find scarcely any thing good done by any of them, in which any, sovereign on earth may not imitate them on proper occasions. Even when they were appointed by God

to

to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction, at least where their title seemed dubious; 1 Sam. x. 1; and xvi. 1; 1 Kings i. 30; 2 Kings xi. 12; and xxiii. 3. They were crowned with a crown, somewhat like the high priest's mitre; 2 Sam. i. 10; Pf. xxi. 3; 2 Kings xi. 12. The principal subjects tendered them a kiss, importing allegiance; Pf. ii. 12; and the people by loud acclamations testified their subjection; 1 Sam. x. 24; 1 Kings i. 39. According to law, none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings; Deut. xvi. 18, 19, 20; and xvii. 14—20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules, do they seem to have had any power of levying taxes.—Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged on a proper call, to bear arms against the enemy at their own expence; Judg. iii. vi. xx. 1 Sam. xi. Saul had but a few thousand standing forces; 1 Sam. xiii. 2; and xxvi. 2; but David increased their number to 288,000; 1 Chron. xxvii.

xxvii. 1—15. Jehoshaphat increased those of Judah to 1,160,000; 2 Chron. xvii. 14—19.

IT only remains to take notice of some of the CLASSES OR SECTS mentioned in the scripture history of the Jewish nation. As (1) The SCRIBES. The most honourable of these were the secretaries of state and war; 2 Sam. viii. 17; 2 Kings xviii. 18; xxii. 3; and xxv. 19. The inferior *scribes* were much like our writers to the signet; &c. 1 Chron. ii. 55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools, and were scribes of the lowest form; Gen. xlix. 7. There appears to have been another kind of *ecclesiastical scribes*, who were preaching clergy, and expounded the law of Moses in their own way; Luke v. 17, 21; and xi. 44. (2) RABBINS. The title of RABBI, in the earlier ages, only denoted such as were of superior rank and station; Job xxxii. 9; Esther i. 8; Jer. xxxix. 3; and xli. 1. But some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour; Mat. xxiii. 7, 8. (3) The PHARISEES were a very numerous sect. They pretended that the traditions of the elders were of, at least, equal authority with the written word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shews of devotion. They enlarged the fringes on the corners of their garments, and marked their foreheads with scrolls of parchment, called *phylacteries*, on which were inscribed some
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noted sentences of the law ; Mat. vi. xxiii. (4) The SADDUCEES. They seem to have acknowledged the divine authority of, at least, the books of Moses ; but denied the existence of separate spirits, and the resurrection of the dead. They denied the decrees of God, and pretended that men were absolute masters of their own actions without any supernatural influence. Many of the rich and powerful were of this sect : Acts xxiii. 8 ; and v. 17 : but we never hear of one of them converted to the Christian faith. (5) The SAMARITANS were the offspring of those heathens whom the kings of Assyria brought from the east, and planted in the country of the ten tribes. Their religion was a motley mixture of the heathen and Jewish. They and the Jews generally hated one another to an uncommon degree ; and in the days of our Saviour the Jews thought them all possessed by the devil ; 2 Kings xvii. 24—34 : Ezra iv. v. Neh. ii. iii. iv. vi. John iv. and viii. 48 ; Luke ix. 52, 53. (6) The GALILEANS were a party headed by one Judas, who refused to submit to the Romans, or to pay them any tribute ; Acts v. 37 ; Luke xiii. 1. (7) The HERODIANS were the flatterers of Herod the tetrach of Gallilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends ; Mat. xxii. 16 ; Mark viii. 15.

THE knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance ; the whole of it being intended by God as a proper mean of ushering his son into

into our world and into his subsequent glory : every religious rite, every noted person and event observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION, of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances *shadows of good things to come*, the body of which is Christ ; Col. ii. 17 : and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL INSTITUTIONS, in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer. Among these shadows of good things to come we may rank.

I. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof, and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1) ADAM, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected ; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind ; Gen. i—v. Rom. v. 12—19 ; 1 Cor. xv. 21, 22. (2) ABEL, in the debasement of his name, the righteousness

ness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued; Gen. iv. 1—16; Heb. xi. 4; and xii. 24; 1 John iii. 12. (3) ENOCH, in his self-dedication to God, upright walking with him, clear prediction of the last judgment, and embodied translation to Heaven; Gen. v. 22—24; Heb. xi. 5; Jude 14, 15. (4) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant head of those who repopled the new world, and the predictor of their different fates; Gen. v—x. Heb. xi. 6; 1 Pet. iii. 19, 20. (5) MELCHIZEDEK, in the secrecy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to, and blessing of, Abraham; and in his generous refreshment of the victorious but weary troops; Gen. xiv. 18—20; Ps. cx. 4; Heb. vii. 1—11. (6) ABRAHAM, in his divine call to leave his native country; in his firm trust in, ready obedience to, and high favour with, God; in his meekness, his kindness, and his boldness, in favour of Lot, his injurious friend; in his perfect equity and extensive usefulness to his neighbours; in his covenant headship over his long promised and marvellously produced seed; and in the extraordinary oblations whereby he confirmed it; and in the distinguished tempers and fate of those born in his house; Gen. xii.

xxv. Heb. xi. 8—19; Pf. cv. 6—15; Acts vii. 2—8; Rom. iv. Gal. iii. 6—18; and iv. 22—31. (7) ISAAC, in his long predicted, much desired, and marvellous, birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long-desired birth, different tempers, and states, of his children; Gen. xxi—xxvii. Gal. iv. 26—29. (8) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them; Gen. xxv—xxxv. xli—l. Hos. xii. 3; and iv. 12. (9) JOSEPH, as a darling son, marked with princely apparel: a hated, but prudent and affectionate brother; a trusty, wise, and successful, servant; an inspired interpreter, and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom, and the nourisher of his father's family; Gen. xxx. 22—24; xxxvii. xxxix—l. Pf. cv. 16—22; Acts vii. 9—18. (10) JOB, in his remarkable piety, integrity, humility, and usefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and woe; in his manifold and grievous sufferings from every quarter, hell, earth, and heaven; his remarkable patience under them, and his restoration

at last to redoubled glory and wealth; Job. i—xlii. Ezek. xiv. 14; James v. 11. (11) MOSES, in his honourable but hazardous birth, his marvellous preservation, his manifold trials and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, unparalleled prophet, honoured lawgiver, and king in Jeshurun; in his incomparable intimacy with God; and in his meekness, disinterestedness, fidelity, and zeal, in the discharge of his work; Exod. ii. to Deut. xxxiv. Ps. cv. 26, 27; and lxxvii. 20; Acts vii. 20—40; Heb. xi. 23—29. (12) AARON, as a renowned saint, an eloquent orator, an holy prophet, a great high priest, a covenant head and common parent of priests unnumbered; in his solemn call to, and investiture in, his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his laborious, faithful, and affectionate, discharge thereof; and at last in his voluntary death on mount Hor, leaving his sacred vestments to his son; Exod. iv. 14—16; viii—x. xxviii. xxix. Lev. viii. ix. x. Numb. xvi. xvii. xx. (13, 14) BEZALEEL and AHOIAB, as the divinely called, singularly qualified, faithful, laborious, and successful, framers of a tabernacle for the symbolic residence of God; Exod. xxxi. xxxvi.—xl. (15) PHINEHAS, in his divinely directed, though uncommon, zeal for God and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant headship over his priestly posterity; Numb. xxv. xxxi. Ps. cvi. 30, 31. (16) JOSHUA, in his name, pregnant with *salvation*; his education under

under Moses the lawgiver ; his solemn call and repeated encouragement from God to his work, and his diligence therein ; his miraculous assistance, diversified exploits, marvellous conquests, and wise distribution of the promised Canaan to God's chosen people ; and in his zeal and care to establish among them the true worship and service of God ; Exod. xvii. 10, 13 ; Numb. xiii. 13, 16 ; and xiv. 6—10, 30 ; and xxvii. 15—23 ; Deut. xxxi. 1—8 ; Josh. i—xxiv. Acts vii. 45 ; Heb. iv. 8. (17) GIDEON, in his original meanness ; his lovely humility and meekness ; his clearly divine, solemn, and miraculously attested, call to deliver Israel ; his amazing success by unlikely instruments ; his care to reform his nation, maintain peace with his friends, and punish his contemners ; Judg. vi—viii. 1 Sam. xii. 11 ; Heb. xi. 32—34. (18) SAMSON, in his preternatural birth, his solemn separation to the service of God, his marvellous exploits, the men of Judah's betrayal of him into the hand of his enemies ; and, in fine, his voluntary death for the ruin of his people's destroyers ; Judg. xiii—xvi. Heb. xi. 32—34. (19) BOAZ the Bethlehemite, in his abundant wealth, his humble and affectionate mind, his divinely directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof ; Ruth i—iv. (20) SAMUEL, in his marvellous birth, his early dedication to God, his solemn call to, and faithful service of, God ; as the prophet and deliverer of Israel ; and in the remarkable vengeance which overtook the nation for rejecting him ; 1 Sam. i—xxxi. Heb. xi. 32—34. (21)

DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour and familiarity with, God; and in his triple unction and call to his office; in which he was at once the Psalmist, prophet, and monarch, of Israel, and a head to the heathen around; in his covenant headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God; 1 Sam. xvi—xxx. 2 Sam. i—xxiv. 1 Kings i. ii. 1 Chron. iii. xi—xxix. Ps. ii—cl. Acts xiii. 22. (22) SOLOMON, in his dearness to God; in his early and solemn enthronement; his charge from, and benediction by, his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness, of his kingdom; in his expensive, skilful, and laborious erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer; 2 Sam. xii. 25; and vii. 12—16; 1 Chron. xvii. 11—15; and xxii. xxviii. 1 Kings i—x. 2 Chron. i—ix. Psal. lxxii. cxxxii. (23) ELIJAH, in his debased appearances, fervent zeal, effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, embodied translation to heaven, and the fearful vengeance which overtook his opposers of the family of Ahab, according to his predictions; 1 Kings xvii—xix. xxi. 2 Kings i. ii. 2 Chron. xxi. 12—15; Luke iv. 25, 26; James v. 17, 18. (24)

ELISHA,

ELISHA, in his solemn call to his prophetic function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God; 1 Kings xix. 19—21; 2 Kings ii—ix; and xiii. 14—21; Luke iv. 27. (25) JONAH, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles; 2 Kings xiv. 25; Jonah i—iv. Matt. xii. 39—41. (26) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation; Is. xxii. 20—24. (27) DANIEL, in his renowned piety and uprightness; his high favour with God; his distinguished wisdom, and uncommon revelations of God's purposes; his powerful prayers; his advancement to high honours, through exile, debasement, and trouble; and in the terrible vengeance which overtook his malicious persecutors; Dan. i—xii. Ezek. xiv. 14; and xxviii. 3. (28) ZERUBBABEL, in his dearnefs to God; his leading his people from Babylon to Canaan; and in his rebuilding the temple by weak means, and notwithstanding much opposition; Hag. i. 14; and ii. 23; Zech. iv. 6—10; Ezra i—vi. (29) JOSHUA the high priest, in the resistance he received from Satan; the divine changing of his apparel; in the contempt which he and his fellows endured; and in their subsequent crowns

of honour, and their fellowship with angels; Zech. iii. vi. Ezra v. 2. (30) JOHN BAPTIST, in his divinely predicted, preternatural, and gladdening, birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeal, fidelity and success, therein; and in his martyrdom in the cause of truth; Luke i. iii. Mat. iii. xiv. John i. iii.—These did all prefigure Jesus Christ in every thing, in his person, state, or conduct, correspondent with these things.

II. TYPICAL CLASSES, OR ORDERS, of men, which prefigured Jesus Christ, and his gospel ministers or people, in their stations, endowments, work, and reward. Thus (1) The ISRAELITES IN GENERAL, in the meanness of their extract; the supernatural manner of their production from Abraham; their long-continued paucity and weakness; their obstinacy and wickedness, and frequent murmurings and rebellions; their manifold distresses, wanderings and enemies;—and especially in God's federal betrothing of them to himself in their progenitors; marking them with his sign of circumcision; separating them to himself as his peculiar people, children, and servants; bestowing upon them his peculiar protection, provision, direction, laws, ordinances, promises, and country; and his increasing them into a multitude of nations;—were figures of the saints, particularly in the gospel church; Heb. xi. 11, 12; Exod. i. ii. xiii. xiv. xvi. xvii. xix. Num. i—xxxvi. Deut. iv—ix. and xxvi. 3—9; Rom. ix. 4, 5, &c. (2) The FIRST-BORN HEBREW MALES, as memorials of an accomplished redemption

redemption from Egypt; as the beginning of their father's strength, and preservers of their honourable name; as heirs to a double portion of their inheritance and their principal blessing; as heads (if not priests before the law) to their brethren; as the honour of their families, and means of sanctifying them to God and procuring his blessing thereon; prefigured Jesus Christ, and were emblems of his chosen saints; Exod. xiii. 2, 11—16; xxii. 29; and xxxiv. 19; Num. iii. 45—51; and viii. 16; Deut. xxi. 16, 17. (3) The KINSMEN-REDEMERS, in their necessary nearness of kin, that the right of redemption might be theirs; in their recovering their friend's inheritance, if mortgaged; redeeming his person if enslaved; avenging his blood, if he had been murdered; and in marrying his widow, and raising him up an honourable seed, if he died childless; prefigured Jesus Christ in our nature, purchasing our happiness, avenging our blood upon Satan and our lusts, redeeming our persons; and by union and communion with them, rendering us fruitful in good works; Lev. xxv. 25; Num. xxxv. 19—28; Ruth iv. 1—10. (4) The YOUNGER UNMARRIED BROTHERS of an Hebrew who died childless, in their obligation to espouse their brother's widow, and raise him up an heir to his estate, and their exposure to contempt, if they refused,—represent ministers and professors of the Christian church, who, by communion with the church, must either raise up a spiritual seed to Jesus, their departed Brother, or expose themselves to everlasting shame and contempt; Deut. xxv. 5—10. (5) The VOLUNTARY BOND-SER-

VANTS,

VANTS, who, from love to their master and family, refused to go free at the end of their term, and had their ear fastened to his door-post, in token of their engagement to perpetual service,—figured out Jesus Christ, as from love to God and his people, voluntarily engaging himself in the perpetual work of our salvation,—and his people, as constrained by his love to perpetual obedience; Exod. xxi. 5, 6; Deut. xv. 16, 17. (6) The SOJOURNING STRANGERS, not Canaanites, in the tender care of them; in their free access to the oracles and ordinances of God, and to the cities of refuge; represented the free and abundant access of the Gentiles, to the gospel church, and their high privileges therein; Exod. xxii. 21; and xii. 48, 49; Lev. xix. 10; Num. xv. 4: xix. 10; and xxxv. 15; &c. The HANGED MALEFACTORS of Israel, in their accursed death and speedy burial, figured out our Redeemer, as clothed with our guilt and curse: crucified for the expiation of our crimes; and decently interred, without delay, to mark that the law was satisfied for our sin; Deut. xxi. 22, 23. (8) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein; prefigured Jesus, our necessary, divinely called, well qualified, and successful, Deliverer; Judg. ii—xvi. 1 Sam. i—vii. and xii. 11; Neh. ix. 27. (9) The HEBREW KINGS of David's family, as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in,
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power by a perpetual covenant ; as installed by unction, coronation, kisses, and shouts of subjection ; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations ; as charged not to trust on carnal supports nor wallow in fleshly pleasures ; as sitting on the Lord's throne, and ruling the Lord's people, but never exalting their heart above them ; and as fighting the Lord's battles, and extirpating his accursed enemies ; represented Jesus Christ, as the mediatorial King of his church ; and his saints, as made kings unto God ; 1 Sam. viii. xiii. xv. & xvi. 1—13 ; 2 Chron. xi. xii. 1 Kings i. 39 ; 2 Kings xi. 12 : and xxiii. 30. (10) The HOLY PROPHETS, in their divine mission to, furniture for, and direction in, their work ; and in their diligence, fidelity, and zeal in it ; explaining God's laws, attesting his truths, revealing his purposes, announcing his promises and threatenings, and directing his people ; in being often signs and wonders to men ; and in suffering much abuse and persecution from them, and in God's fearful resentment thereof ; represented Jesus Christ, and his gospel ministers and saints ; Is. vi. Jer. i. Ezek. ii—xi. Heb. i. Is. i. to Mal. iv. 2 Chron. xxxvi. 15—17 ; Mat. xxiii. 34, 35. (11) The NAZARITES, in their voluntary separation from others and solemn dedication to God ; in the honourable length of their hair ; in their abstinence from every thing intoxicating and polluting ; in their exact fulfilment and solemn finishing of their vow ; figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily, set apart to their sacred work ;

as constant and increasing in their manifested subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable, to God; Numb. vi. Judg. xiii. (12) The NETHINIMS, *i. e.* *given ones*, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tabernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased, Redeemer, approaching to, and enjoying remarkable fellowship with, God in the service of his church, and his ministers and saints; Josh. ix. 22—27; 1 Chron. ix. 2; Ezra ii. 58. (13) The LEVITES, in their honourable separation to the service of God, as a reward of their zeal against the worshippers of the golden calf; in their standing in the room of the first-born Israelites; in their being appointed to their work for preventing plagues on the Hebrew nation; in their early inrollment in the sacred lists, from a month old; in their solemn instalment in their office, by washing, waving, and diversified oblations; in their extensive labour, watching and bearing the tabernacle and its furniture, assisting the priests in the sacrifices, teaching the people, &c. during the vigour of life, and then retiring to an honourable rest; and in their large allotment of cities and incomes, though
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by far the smallest of the Hebrew tribes; prefigured Jesus as the solemnly installed, the once debased, but faithful, Servant of his Father, in all the concerns of his church; and were emblems of his ministers and saints, in their labours of love and their ample reward; Exod. xxxii. 27—29; Deut. xxxiii. 8—11; Mal. ii. 5, 6; Num. iii. iv. viii. xviii. and xxxv. 1—8; Deut. xii. 11—19; xiv. 27—29; and xviii. 6—8; 2Chr. xvii. 8, 9; xix. 8; and xxix. xxxi.—Neh. viii. (14) The AARONIC PRIESTS, in their attested descent from Aaron; their unblemished bodies; their separation from their brethren; their temperate diet, moderate mourning, and honourable marriage; their plain, but pure and sacred, apparel; their divine call, and solemn attestation thereof by miracles of mercy and wrath; their solemn consecration to their office, by washing, enrobing, oblations, unctions, and feasting; and in their extensive work of rearing and un-rearing the tabernacle in the wilderness, taking care of the sacred furniture, offering all the gifts and sacrifices of their nation, burning the incense, placing and removing the shew-bred, lighting and dressing the sacred lamps, blowing the silver trumpets, teaching and blessing the people, judging of their leprosies, purifying the unclean, encouraging the people in their battles; and, in fine, in their plentiful and sacred reward; prefigured Jesus, in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein, and his faithful and complete discharge thereof, issuing in a glorious, abundant, and everlasting reward;—and they were also emblems of his ministers and saints; Heb. v. 1; Ezra ii. 62,

63; Lev. xxi. xxii. 1—13; xxiv. 5—9; and i—x. xii—xv. Exod. xxix. and xxviii. 40—43; 2 Chron. xiii. 10, 11; Numb. iv. 5—16; vi. 23—26; viii. 2, 3; x. 1—10; and xv—xviii. xxviii. xxix. Deut. xvii. 8—13; xviii. 1—5; and xx. 1—4. (15) The HIGH PRIEST, in his peculiar dignity; his government of the other priests; in his double suit of sacred vestments, the siple and golden; his plentiful unction; his never defiling himself, nor leaving the sanctuary; his espousing none but an honourable virgin; his performing the whole work of the annual expiation, purifying the sanctuary and its furniture, entering within the vail, and returning to bless the people; prefigured Jesus, the sole High Priest of our profession, in his unparalleled excellency, dignity, and purity; his Headship over his people: his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for, his work, by the abundant influences of the Holy Ghost; his perfect attachment to, and attendance on, that work; his communion with chosen and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his own blood, that he might thence return to bless men in the gospel dispensation and last judgment; Exod. xxviii. 1—39; and xxix. 6; Lev. xxi. 10—12; and viii. ix. xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1) NOAH'S ARK, in its divine contrivance, appointment, and plan; in its firmness, strength,

strength, and fitness to swim through swelling floods, and to protect from deluging rains ; in its capacious and regular stories, rooms, and entrance ; in its illumination only from above ; in its being the sole means of saving a few persons and animals from the overflowing deluge ; in its saving the cargo which God directed into it, by the exposure of itself ; and, in fine, firmly settling on its lofty rest ; represented Jesus, in his diversified offices and states, as the sole means of saving an elect world, committed to him by God, from the overflowing deluge of infinite wrath ; and is a figure of his body the church, without the limits of which none can be saved ; Gen. vi—viii. Heb. xi. 7 ; 1 Pet. iii. 20, 21. (20) JACOB'S LADDER, erected in his wilderness, and reaching from Jacob on earth to a promising JEHOVAH in heaven, and occupied by angels ascending and descending thereon ; represented Jesus, as the son of Jacob in his manhood, and of JEHOVAH in his divine person ;—in his different states of debasement and exaltation, as the Mediator between God and men, ministered to by angels himself, and in whom they minister to us ; xxvii. 11—15 ; John i. 51. (3) MOSES' BUSH ; low, earthy, and combustible ; *burning, but not consumed* ; represented Jesus' manhood ; low and weak in itself, inhabited by his fullness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed ;—and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God ; Exod. iii. 2—10 ; Acts vii. 30—34. (4) The PILLAR OF CLOUD AND FIRE, which con-

ducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its bedewing, enlightening, protecting, and directing influence; and in the many oracular instructions received from thence; marked out Jesus Christ and his gospel ordinances; *Exod. xiii. 20—22; xiv. 20; and xl. 34—38; Numb. ix. 15—23; and x. 33, 34; Neh. ix. 14, 19; Psal. cv. 39; 1 Cor. x. 2.* (5) The TREE discovered by God, and cast by Moses into the bitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening every thing awful, bitter, and troublesome; *Exod. xv. 22—25.* (6) The MANNA, divinely formed, marvellous in virtue, given freely, seasonably, plentifully, daily, early, and abundantly, to ill deserving and even contemning murmurers, ready to perish; and gathered by all, daily and early; shared equally; carefully prepared; speedily and regularly eaten; a golden potful of which was preserved for a lasting memorial in the holy of holies; represented Jesus as the bread of life; given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances; *Exod. xvi. Numb. xi. 4—9; 31—33; and xxi. 5, 6; Neh. ix. 15, 20; John vi. 32—57.* (7) The rocks of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in their way through the wilderness, represented Jesus, as obeying and suffering under
Moses'

Moses' law, that thence might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind; *Exod. xvii. 1—7*; *Num. xx. 1—11*; *Neh. ix. 15—20*; *Pf. lxxviii. 15, 16*; *cv. 41*; and *cxiv. 8*; *1 Cor. x. 4.* (8) The WELL DUG by the nobles of Israel on the border of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world; *Num. xxi. 16—18.* (9) The CLUSTER OF GRAPES, brought by Caleb and Joshua from Eschol, might figure out his unnumbered excellencies, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above; *Num. xiii. 23, 24.* (10) While AARON'S BUDDING ROD, laid up in the foreside of the ark, marked the divine appointment, the constant succession, and ever useful labours, of the Aaronic priests, it represented Jesus, the ever flourishing and fruitful branch of the Lord; and the gospel rod of his strength, as the demonstrative evidence of his call to his high priesthood; *Num. xvii. Pf. cx. 2.* (11) The BRAZEN SERPENT, appointed by God, framed by Moses, and lifted up on a pole, that the serpent-bitten Israelites might be healed by looking to it, represented the Almighty Jesus, in the likeness of sinful flesh, fulfilling Moses' law, and lifted up on the cross, and in the gospel, as the divinely appointed, the easy, the accessible, the universal, and infallible, Saviour and medicine of sinful men,

who look to him by faith; Num. xxi. 4—9; John iii. 14—17. (12, 13) The POOLS of BETHESDA and SILOAM, occasionally noted for their healing virtue, might figure him out as the miraculous healer of maimed, withered, lame, diseased, and blind, sinners; John v. 1—4; and ix. 6, 7; Zech. xiii. 1; Is. viii. 6. (14, 15) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful, deliverance of the nations from their misery under heathenism or popery, through his erection or re-establishment of his gospel church; and are emblems of men's deliverance from an unregenerate state; Exod. xiv. Ps. lxxviii. cv. Ezra i. ii. (16) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations, unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest; Exod. xv. to Deut. xxxiv. Neh. ix. 15—23; Ps. lxxviii. 14—54; cv. 39—43; and cvi. 14—33; Josh. i—v. (17) Their divinely directed and wonderfully successful WARS, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth; Exod. xvii. 8—16; Num. xxi. 1—3; 21—35; Josh. vi—xii. Judg. 1—xvi. 2 Sam. v. viii. x. &c.

IV. MISCELLANEOUS ORDINANCES, many, if not most, of which pertained to their civil as well as to their ceremonial system. These in general directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1) To mark them Abraham's seed, distinguished from all others; to seal with them the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ, as shedding his blood for his people; and to represent our spiritual regeneration and mortification; every man child was, under pain of death, to be CIRCUMCISED on the eighth day; Gen. xvii. (2) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old; Exod. xxi. 30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner; Lev. xix. 23—25. The price of a dog, or the hire of an harlot, or any thing else unlawfully gotten, was never to be offered to the Lord; Dent. xxiii. 18; Is. lxi. 8. A bond-woman defiled, having nothing of her own, was to bring no trespass offering, but to be scourged for her fault; Lev. xix. 20—22. (3) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep, or goats; Lev. xvii. 6; and vii. 23—27. (4) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which

had been torn, or had died of themselves; Lev. xvii. 15; Deut. xiv. 21: and every one was to ease nature at a proper distance, and cover the excrements; Deut. xxiii. 12—14. (5) To prevent symbolizing with heathenish and inhuman superstition, and to animate to the most tender compassion, none might cut his flesh, or make himself bald, in mourning for diseased friends; Lev. xix. 27, 28; Deut. xiv. 1. None might boil an animal in its mother's milk, or slay the dam along with her young; Exod. xxiii. 19; and xxxiv. 26; Deut. xiv. 21; and xxii. 6, 7; Lev. xxii. 28. Nor was the mouth of an ox, while treading out the corn, to be muzzled; Deut. xxv. 4. (6) To teach them the hurtfulness of improper mixtures of persons in societies; or of works and grace; or of ordinances of God and inventions of men; no eunuchs, bastards, Ammonites, or Moabites, were to be admitted into any share of the Hebrew government; Deut. xxiii. 1—8. No Israelite might wear a garment proper to the other sex; Deut. xxii. 5. None might wear a garment of woollen and linen; Deut. xxii. 11. None might sow his field with a mixture of divers seeds; Deut. xxii. 9. None might plow with an ass and an ox yoked together; Deut. xxii. 10: nor gender his cattle with divers kinds; Lev. ix. 19. (7) To mark the most disinterested love and tender compassion towards mankind, and to figure out the rich abundance of Jesus' redeeming grace, no servant, who had fled from a hard master, was to be delivered back to him; Deut. xxiii. 15. No captive maid was to be married, till she had remained a month

month to prepare herself and bewail the loss of her parents; Deut. xxi. 10—14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war; Deut. xxii. 5—7; and xxiv. 5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all; or render him a bond-servant; Lev. xxv. 36, 37; Deut. xxiii. 19. None might reap the corners of his field, nor glean those of his vineyard; nor shake his fruit trees a second time; nor bring home a sheaf which he had once forgotten in the field; but all was to be left to the poor, to the stranger, the fatherless, and the widow; Lev. xix. 9, 10. (8) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishonour Jesus by their scandalous and continued outbreakings, the woman who falsely imposed herself upon an husband as a virgin was to be publicly stoned; Deut. xxii. 21; and a priest's daughter who played the harlot was to be burnt; Lev. xxi. 9. (9) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hebrew's upper garment was marked with a blue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses; Num. xv. 37—41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was holy in the lowest degree, the cities of refuge in the second, Jerusalem in the third, mount Zion in the fourth,
and

and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought, there his festivals were kept, and thence his oracles were to be sought; Deut. xii. 5—7; Psal. lxxxvii. cxxii. cxxxii. (1) CANAAN, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influences of heaven, and fruitful in every thing necessary for subsistence and delight; and to crown all, the sacred residence of JEHOVAH, and of the ordinances of his grace; —(but how despised, and come short of, through unbelief!)—prefigured the state of the New Testament church, and of the celestial happiness; and was an emblem of our new covenant state of union to, and fellowship with Jesus Christ; Gen. xv. 18—21; Exod. iii. 8, 17; and vi. 8; Num. xiv. 7, 8; Deut. vi. 10, 11; viii. 7—10; and xi. 9—12; Neh. ix. 25, 35; Ezek. xx. 6, 15; Ps. cvi. 24; Heb. iii. 19. (2) The CITIES OF REFUGE, in their names; and as being near to the borders of the heathen, and as easily accessible to every man-slayer; as Levitical cities of instruction; as perpetually having their gates open, with excellent roads leading to them; and in the protection and peace which they secured for the refugees who remained in them till the death of the high priest; represented Jesus Christ, as the all-renowned, near, accessible, completely furnished, and everlasting,

everlasting, refuge of sinful men, Jews and Gentiles, in which they receive spiritual light, life, liberty, peace, and safety; Numb. xxxv. 6—34; Deut. iv. 41—43; Josh. xxi. (3) JERUSALEM, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong fortifications; and as a city chosen of God, holy, healthy, rich, renowned, royal, populous, and privileged; prefigured the gospel church below and the heavenly Jerusalem above; Psal. cxxv. 2; cxxii. 2—9; lxxvi. 2; and xlviii. 1—4; Josh. xv. 63. (4) MOUNT ZION, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings; its protection by, and dearness to, God, as the peculiar residence of himself and his chosen kings of David's family; was also an emblem of our fixed glorious new covenant state, and a figure of the gospel church and of the heavenly glory; 2 Sam. v. Psal. xlviii. 2—4; lxxvi.; lxxii. 68, 69; and cxxv. 1. (5) The TABERNACLE, appointed for God's peculiar residence, was thus formed; a court 61 yards long, and about half as much in breadth, was enclosed by a linen hanging, perhaps of network, about nine feet in height, suspended by silver hooks on fifty-six brazen pillars, fixed at bottom in large sockets of the same metal. The sole entrance from the east was twelve yards wide, but hung over with a fine vail of embroidered linen suspended on four pillars: here, under the sky, stood the brazen altar and laver, at a small distance from the entrance

of

of the sanctuary; hither every clean Hebrew, or proselyte, might come with his oblations. At the west end of this court stood the tabernacle, which was a close tent in form of a house, standing from east to west: its length was about $54\frac{1}{2}$ feet, its breadth $18\frac{1}{2}$, and its height as much: it was erected by forty-eight strong boards of shittim wood, overlaid with gold, fixed at bottom in ninety-six large sockets of silver, and bound together by five cross bars of shittim wood overlaid with gold; over these was spread a fourfold covering, of embroidered linen, of hair-cloth, of strong leather, and of rams' skins died red, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a vail of embroidered linen, suspended by golden hooks on five pillars of shittim wood overlaid with gold. This tent was divided into two apartments: the first, called the *sanctuary* or *holy place*; was in length $36\frac{1}{2}$ feet, and in breadth or height half as much. Into this only the clean priests might enter; and in the west or inner end of it stood the golden candlestick, altar of incense, and table of shew-bread. Beyond, and separated from this by another vail of embroidered linen, suspended on four pillars of shittim wood overlaid with gold, and fixed in sockets of silver, was the ORACLE OR MOST HOLY PLACE; a square room of $18\frac{1}{2}$ feet, into which only the high priest might enter on the day of expiation; and where the ark, with its furniture; and the cloud of glory overshadowing it, had their residence.—The tabernacle was solemnly consecrated at its erection,

erection, and every year was sanctified a-new on the day of expiation. After it had been long carried from place to place, all that was important of it was lodged in Solomon's temple. It represented Jesus Christ, the free, but altogether pure and precious, gift of God, in his marvellous form, but much unseen excellencies; in the order and connection of his offices, states, and every thing else; as having in himself all fullness of atoning, purifying, enlightening, interceding, nourishing, law-magnifying, virtue; as well-pleasing to God; and as being the sole Mediator, in whom God and his people have fellowship one with another. It also represented the church in her divine plan, her pure and precious materials, connected by the wisdom of God; in her different states, filled with all the fullness of Christ, consecrated by his blood and Spirit, and formed for his service; and, at last, in all her true members and important concerns, fixed in the heavenly temple; Exod. xxv—xxvii. xxx. 26—29; xxxvi—xl. Numb. iii. iv. Josh. xviii. 1. (6) The TEMPLE stood on mount Moriah, towards the south-east of Jerusalem, in a large court, surrounded by a high wall, and divided into two parts; the INNER for the priests and Levites, the OUTER for the clean Israelites. Its plan was divine, and the preparations for it were immense. It was a very magnificent structure. The wall of it consisted of alternate rows of cedar wood and hewn stone, probably polished marble. The whole inside, floor, walls, and roof, were overlaid with gold, and curiously marked with figures

figures of cherubims and palm trees. On the outside of the wall were reared, in three stories, ninety chambers for accommodating the attending priests. Just before the entrance, or east end, stood the brazen altar, 36 feet square, and 18 feet high, with a large brazen sea, and ten lavers for washing the priests and sacrifices. The entrance was a porch of 36 feet from north to south, 18 from east to west, and 219 high, in the form of a steeple. On each side of the porch was a magnificent pillar, almost 33 feet high, and curiously adorned with chapiters and figured pomegranates. Beyond this porch was the sanctuary, an apartment of 73 feet in length, $36\frac{1}{2}$ in breadth, and $54\frac{1}{4}$ in height. Here, at the west end, stood ten, if not eleven, golden candlesticks, each with seven branches; as many tables of shew-bread, with twelve loaves on each; and a large altar of incense between the two rows of candlesticks and tables. To the westward of this apartment, and separated from it by a fine partition and vail, was the HOLY OF HOLIES, a square room of $36\frac{1}{2}$ feet in length and breadth, and $54\frac{1}{4}$ in height. Here, amidst thick darkness, stood the ark with its furniture; to which Solomon added two new cherubims of olive tree, the wings of which stretched the whole breadth of the house over it. It also was solemnly dedicated by sacrifices and prayer; and was annually purified on the great day of expiation. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood as the divinely planned, curious, pure, and glorious, residence of his Godhead;—typified his

person, as the glorious, fixed, and lasting, means of our fellowship with God;—typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost;—and typified heaven itself, in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God:—and it was an emblem of every particular saint, whose soul and body are, by Jesus, built up and consecrated as temples to God; 1 Chron. xxii—xxvi. and xxix. 1—9; 1 Kings vi—viii. 2 Chron. iii—vi.

VI. The TYPICAL OR SACRED UTENSILS were,
(1) The ARK. It was a chest made of shittim wood, very fine, and almost incorruptible, overlaid with gold; 4 feet 7 inches in length, 2 feet 9 inches in breadth, and as much in height. At the top it had a golden cornice round about its lid, called the mercy-seat, because the symbol of the divine presence rested on it, which was of pure gold. Out of the ends of this lid were hammered two golden cherubims, which, with their expanded wings, covered the whole mercy seat, while they seemed to pore upon it. Within this ark were repositied the two tables of the moral law; and in some other place of it the golden pot full of manna, Aaron's budding rod, and a copy of Moses' law. Being consecrated by an unction of blood and oil, it ordinarily stood on the floor at the very west end of the Holy of Holies. But in the wilderness, and even afterwards, it was, when necessary, carried about by means of staves fixed in its golden rings. None but priests might

see it, under pain of death. By means of it the Israelites' passage through Jordan was opened, the lofty walls of Jericho were brought down, the Philistines and their idol were plagued, the curious Bethshemites were slain, and the family of Obed-Edom were blessed. It represented Jesus Christ God-man, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of JEHOVAH's kindness; every thing necessary for the instruction, confirmation, and nourishment, of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journies, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him; Exod. xxv. 10—22; xxxvii. 1—9; xl. 9, 35; and xvi. 33, 34; Num. xvii. 10; Deut. x. 3—5; Lev. xvi. 2; Josh. iii. 11—17; and vi. 14—20; 1 Sam. v. and vi. 19; 2 Sam. vi. 11; 1 Kings viii. 4—12. (2) The TABLE OF SHEW-BREAD was formed of shittim wood overlaid with gold. It was 3 feet 8 inches in length, half as much in breadth, and 2 feet 9 inches in height; and had at top a double cornice of gold, to preserve the loaves from falling off. When necessary, it was carried by staves of shittim wood fixed in rings of gold. It had the same form of consecration as the ark. It stood in the north-west corner of the sanctuary. Upon it stood, in two rows, twelve loaves of shew-bread, one for each Hebrew tribe, with some frank-

incense

incense on them. The old ones were removed every sabbath, and given to the priests for food; and new ones put in their place. Solomon made ten new golden tables; five of which were placed on each side of the golden altar, on each of which were placed twelve loaves. This table and its furniture prefigured Jesus Christ presenting all his chosen tribes, in every generation, before God in his intercession; or the gospel, as presenting him and his fulness to his people, chiefly on the weekly sabbath; Exod. xxv. 23—30; xxix. 31; xxx. 27; xxxvii. 10—16; and xl. 22; Heb. ix. 2, 21; Lev. xxiv. 5—9; and viii. 31; Matt. xii. 4; 2 Chron. iv. 8; 1 Kings vii. 45. (3) The ALTAR OF INCENSE, so called, because frankincense was daily burnt thereon while the burnt-offerings were consumed by sacred fire on the brazen altar, was formed of shittim wood overlaid with gold. It was four-square, almost 22 inches in length and breadth, and twice as much in height. Whether its top was a golden grate I know not: it is certain it was surrounded with a golden cornice, which prevented the falling of any incense from it. It had spires or horns at the four corners of it; and was portable by staves of shittim wood fixed in its golden rings. It was consecrated by an unction of blood and oil; and had its horns annually tipt with the blood of the general expiation. Solomon seems to have made a new one of cedar wood, perhaps larger than that of Moses. It stood in the middle at the west end of the sanctuary, over against the mercy seat. It represented Jesus Christ appearing before God in our nature in

his intercession, and presenting our services to him; **Exod. xxx. 1—10, 27, 34—38; and xxxvii. 25—29; 1 Kings vi. 20; Rev. viii. 3, 4.** (4) The **GOLDEN CANDLESTICK** consisted of almost 114 pounds weight of gold, beaten out into seven branches adorned with knobs and flowers. It stood on the south side of the golden altar; and, being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon made ten golden candlesticks, and placed five of them on each side of the sanctuary. It represented Jesus Christ, who hath the seven spirits of God, as the sole enlightener of his church; and his church as the enlightener of this dark world; **Exod. xxv. 31—40; and xl. 22—25; Lev. xxiv. 1—4; Num. viii. 1—4; 1 Sam. iii. 3; 1 Kings vii. 49; 2 Chron. iv. 7.** (5) The **BRAZEN LAVER** was a large vessel, holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. It stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons, five pints English wine measure; five of which he placed on each side of the entrance to the sanctuary upon bases of curious workmanship. He also formed a still larger vessel, called the **BRAZEN SEA**, which upon occasion could hold 23,029 gallons five pints, which he placed upon 12 brazen oxen, three looking towards each quarter. This represented Jesus Christ as the fountain opened for the purification of his people, exhibited

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in the gospel by the twelve patient, pure, and laborious apostles, and other ministers; Exod. xxx. 17—21; and xxxviii. 8: Lev. viii. 10, 11; Heb. ix. 21; 1 Kings vii. 23—40; 2 Chron. iv. 2—6, 14, 15. (6) The ALTAR, upon which the Lord's part of the sacrifices and meat-offerings was burnt.—Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth, or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the flames of his Father's wrath.—That which Moses formed consisted of shittim wood overlaid with brass. It was about 9 feet square, and $5\frac{1}{2}$ feet high. Its top was a brazen grate through which the ashes of the oblation fell into a pan below. At each corner it had a brazen spire, or horn, which protected man-slayers. It was carried about, when necessary, on staves of shittim wood overlaid with brass. The new altar, which Solomon built for the temple, was $36\frac{1}{2}$ square, and its height $18\frac{1}{4}$ feet. It had an easy access on the east side. After the captivity, a large pile of stones appears to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ, in his debased state, as our infinitely valuable Mediator, all-sufficient atonement, and never-failing refuge from God's wrath;—through whom we have access to, and nourishment from, God; and our persons and services are rendered acceptable in his sight; Exod. xxvii. 1—9; xxix. 36, 37; and xxxviii. 1—7; 2 Chron. iv. 1; 1 Kings vii.

50; Ezra iii. 3; with Gen. viii. 20; xii. 7; and xxxv. 1, 3; Exod. xx. 24, 25; Num. xix. 3; Deut. xxi. 4; Josh. viii. 30—35; Judg. vi. 24; 1 Sam. vii. 6; 2 Sam. xxiv. 25; 1 Kings viii. 63, 64; and xviii. 30, 32. (7) For calling together the Hebrew assemblies, for announcing their journies in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for triumphing on them by a solemn sound over the sacrifices, Moses made **TWO SILVER TRUMPETS** for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritual feasts announced:—and of which the great subject is Christ and him crucified; Num. x. 1—10; 2 Chron. v. 12; Psal. lxxxi. 1, 2; and lxxxix. 15. (8) The **STANDARDS** of weight and measure, kept in the sanctuary, might represent **CHRIST'S** word and his perfect pattern; Ezek. xlv. 9—12; Exod. xxx. 13.

VII. TYPICAL OBLATIONS. Immediately after the fall, God appears to have instituted sacrifices. With the skins of sacrificed animals our first parents were clothed by him; Gen. x. iii. 21. Abel's offering of a sheep, Noah's oblations of animals and fowls, Abraham's oblation of a ram instead of Isaac; Gen. iv. 4; viii. 20; and xxii. 13: Job's offerings for his children, and his friends oblation for themselves; Job i. 5; and xlii. 8: are the most noted sacrifices we read of during the first 2513 years of the world. Never, till in the federal transaction
between

between God and Israel; *Exod. xxiv.* do we read of any sacrifices besides burnt-offerings. (1) God having separated the Hebrews for a people to himself, exceedingly extended, and expressly inculcated, the law of typical oblations; including *SACRIFICES*, in which there was a destruction of the animal life to the honour of God; and *GIFTS*, in which no life was destroyed; as in meat-offerings, drink-offerings, soul ransom money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God, and useful to men, and generally represented the moral duties of ministers and people. The *animals*, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c. and the fine flower, marked out the necessary excellency in Jesus Christ and his people, and their services.—The *voluntary* manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The *presentation thereof, at the door of the tabernacle*, imported dedication to God, and acceptableness, through Christ's person and mediation. The *laying on of the offerer's hands* imported the transferring of guilt on the sacrifice, and the devoting it to God. The *slaughter* of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The *sprinkling of the blood round about the altar, or towards the mercy seat, &c.* marked the divine virtue of Christ's blood to satisfy an offended God and purify the whole church. The washing of the sacrifice, or
any

any part of it, marked the perfect purity of Christ, in which his people ought to imitate him. The *burning* of the whole, or part of the oblation, represented the sufferings of Christ and his people. The *holy fire* denoted the wrath of God preying upon Christ, and holy love flaming in Christ and in his people. The *parting of the oblations* between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God, and bring advantage to men.—These oblations were (1) **BURNT-OFFERINGS**, so called, because the flesh was wholly burnt. These were the most dignified, as well as the most ancient and most frequent, being offered on eight or nine stated times, and as many particular occasions; nay, repeatedly offered every day.—Except when poverty obliged a man to offer birds, they were always to be of male cattle, sheep, or kids. Being presented at the door of the tabernacle, and by the laying on of hands charged with the offender's guilt, they were slain; and the flesh, being rendered all pure, burnt on the altar; the blood was sprinkled round about it; and the skin given to the priest.—A meat-offering and drink-offering always attended them.—They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort; Lev. i. ii. 13; vi. 8—13; vii. 8; and xxii. 19—27; Num. xv. 1—16; and xxviii. xxix.

(2) The **SIN and TRESPASS-OFFERINGS** were never merely

merely voluntary. Their matter was regulated according to the station, crime, or ability, of the offerer. A bullock was offered for a priest, or for the congregation, or for their rulers; the fat was burnt on the altar; the rest of the animal burnt without the camp; and the blood partly sprinkled on the golden altar, or towards the mercy seat; and the rest poured at the bottom of the brazen altar. In other cases, the priest had the flesh for his share, and the blood, except of the expiation goat and lepers' trespass-offering, was sprinkled on the horns, and round about the bottom of the brazen altar; but a very poor man offered an omer of fine flour, and a suspected adulteress a handful of barley meal, without any frankincense.—They represented Jesus Christ, divinely charged with our sins, and dying in our stead for the satisfaction of God's justice, and for advancing his own and his people's happiness; Lev. iv. v. vi. 1—7, 24—30; vii. 1—11; and xvi. Num. xv. 22—31. (3) PEACE-OFFERINGS thanked God for mercies received, and obtained mercies desired, or paid vows. They might be either of a male or female of the herd or flock, as the offerer pleased. The fat was burnt to the Lord; the right breast and shoulder, cheeks and maw, belonged to the priests; and the rest was returned to the offerer, to make a feast thereof with his friends; which, if a thank-offering, it behoved them to eat the same day; and, in other cases, on that and the next day. These offerings represented Jesus Christ as purchasing for us everlasting peace and prosperity, to the honour of his

his Father, the joy of ministers, and the speedy comfort of saved men; Lev. iii. and vii. 11—21, 28, 34; Deut. xviii. 3. (4) The MEAT-OFFERINGS, whether offered separately by themselves, or as appendages to burnt-offerings, peace-offerings, trespass-offerings, or to the kid and lamb sin-offerings, consisted of fine flour, frankincense, oil, and salt.—Whether they were baked or fried, or not, a part thereof was burnt on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of JEHOVAH, and delightful nourishment of his chosen people; Lev. ii. vi. 14—23; and vii. 9, 10; Num. xv. 1—16; and xviii. 9, 10. (5) The DRINK-OFFERINGS of wine were scarcely ever used alone, but attended the meat offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests. They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith; Exod. xxix. 40; Num. xv. 1—16; and xxviii. xxix. (6) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamus, and olive oil. By an unction of it the priests and holy utensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it, under pain of death.—It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for their

their respective uses; Exod. xxx. 22—33. (7) The SOUL RANSOM MONEY, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year that there might be no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people; Exod. xxx. 11—16; and xxxviii. 25, 26. (8) The FIRST-FRUITs of animals, vegetables, dough, wool, &c. which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God and the sanctifying Head of his people; and represented his people as the glory and preservers of nations and churches; Exod. xiii. 12—16; and xxii. 29, 30; Lev. xxii. 27; Num. xviii. 12—18; and xv. 17—21. (9) To commemorate the Israelites' living in the wilderness on *tenth deals* of manna, their limited meat-offerings were all proportioned by *tenth deals*; Num. xv. 1—16. For the same reason the share, which the Lord demanded of their crop, was measured by TENTHS or TITHES. One tenth of their whole income from their fields, &c. was assigned to the Levites in general, who gave a TENTH part thereof to the priests. A second TENTH of their incomes was appointed to be spent in feasting the poor, &c. at the sacred festivals. At least every third year, ANOTHER TENTH, or perhaps the SECOND TENTH, was to be given to the Levites and the poor at their homes.—These TITHES figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means
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of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner; Num. xviii. 20—32: Deut. xiv. 22—29. (10) DEVOTED things or persons, assigned to the Lord by voluntary vow, more or less solemn. Nothing belonging to the Lord by an antecedent claim, as *first-fruits*, *tithes*, &c. might be devoted. Nothing devoted might be redeemed back, without paying a *fifth part* more than the priests' estimation of its worth. And nothing *devoted under a curse* could be redeemed at all.—These gifts represented Jesus Christ and his saints, voluntarily, deliberately, and irrevocably, devoted to the service of God; Lev. xxvii.

THE WAVE and HEAVE-OFFERINGS were not different from what we have mentioned, but were either *less sacred* oblations, or but a part of the *more sacred*. Thus the right shoulder and breast, fat, kidneys &c. of the priests' ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it; Exod. xxix. 22—26; Lev. viii. 25—29: the right shoulder and breast, and perhaps the fat, of all peace-offerings, with the leavened loaf of the thank-offering; Lev. vii. 30; and x. 15: the lepers' trespass offering, with its attendant log of oil; Lev. xiv. 12, 24: the jealousy-offering; Num. v. 25: the sheaf or omer of ripe ears at the feast of unleavened bread; Lev. xxiii. 15: the two loaves at Pentecost, and their attendant peace offering; Lev. xxiii. 19, 20: the first of the dough; Num.

xv. 19. 21: the tithes; Num. xviii. 24—30: the Lord's tribute of the spoil of Midian; Num. xxxi. 29, 41: were *heaved* up towards heaven, or *waved* towards the four winds, in acknowledgement of their coming from God, and in token of devoting them to his service who is the Most High and every where present JEHOVAH.

More abundantly to represent Jesus Christ in his person, his righteousness, and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the purification of a defiled Nazarite, for the purification of a woman polluted by childbirth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird expiation, a burnt-offering and a sin-offering were connected; Num. viii. 12; and vi. 11; Lev. v. 7; xii. 6, 8; and xv. 14, 30; Num. xv. 24. For the consecration of priests, a sin-offering, burnt-offering, and ram of consecration; *i. e.* a kind of peace-offering; Exod. xxix. Lev, viii. ix. For a Nazarite, after finishing his vow, a sin offering, burnt-offering, and peace-offering; Num. vi. 14. For the purification of a healed leper, a bird-offering, a burnt-offering, a sin-offering, and a trespass-offering; Lev. xiv. 6—20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peace-offerings, twelve days repeated; Num. vii. For dedicating Solomon's temple, large burnt-offerings, and peace-offerings; 1 Kings viii. 63, 64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings; Ezra vi.

16. At Pentecost, a burnt-offering, sin-offering, and peace-offering; Num. xxviii. 26—31; Lev. xxiii. 15—21. At the other monthly and annual festivals, a burnt-offering and sin-offering; Lev. xxiii. Num. xxviii. xxix.

VIII. TYPICAL OR SACRED SEASONS. (1) To be a constant mean of Israel's fellowship with God, and to represent Jesus Christ as predestinated before the foundation of the world, and in these last times offered for all the elect, to be the constant nourishment of their souls, and daily mean of their access to God and familiar intimacy with him—a lamb, bought with the public money, and charged with the guilt of all the tribes, by the laying on of the hands of the *stationary men* who represented them, was offered for the nation every morning about nine o'clock, while the incense was burnt on the golden-altar and the people prayed in the court; and another in the afternoon; with their respective meat-offerings and drink-offerings; Exod. xxix. 38—45; Lev. vi. 9, 12; Num. xxviii. 1—8, &c. (2) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein, not only was every SABBATH to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled; Ezek. xxxi. 12—17; and xxxv. 2, 3; Num. xv. 32—35; and xxviii. 9, 10. (3) To thank God for the merciful alterations of the moon, and changing of the seasons; to expiate the sins, and make grateful acknowledgment of the mercies, of
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the finished month, and to supplicate the continuance of these favours; and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the *evangelical* and *eternal* state: the DAY OF THE NEW MOON'S APPEARANCE was celebrated by abstinence from the *servile labours* of ploughing, sowing, &c.; and a large burnt-offering of two bullocks, one ram, and seven lambs—and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets; Amos viii. 5; 2 Kings iv. 22; Num. xxviii. 11—15; and x. 10; Psal. lxxxii. 1, 2. (4) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the slaughter of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the PASSOVER was yearly observed on the 14th day of that month, in which they came out of Egypt; which for commemoration of that deliverance, was appointed to *begin* their sacred year, and answered nearly to our month of March. A male lamb or kid of a year old was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper-lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians: and the flesh of it being roasted, without breaking a

bone thereof, was eaten that same night by about twelve or twenty in a company, with unleavened bread, bitter herbs, and pious conference. Such as could not observe it that very day did it on that same day in the following month; *Exod. xii. Lev. xxiii. 5; Josh. v. 10; Deut. xvi. 1—7; Num. xxviii. 16; and ix. 9—14; 2 Chron. xxx. 1—20; and xxxv. 1—18.* (5) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days travels before they got through the Red sea; to prefigure the low and afflicted, but devout, life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the *FEAST OF UNLEAVENED BREAD* was observed on the seven days which followed the passover; on the first and last of which no *servile work* of ploughing, sowing, or the like, was transacted. No bread, but *unleavened*, was eaten upon any of the seven. On each of them two bullocks, one ram, and seven lambs, were offered for a burnt-offering—and a kid for a sin-offering for the congregation. The silver trumpets were blown over the burnt-offering while it lay on the altar; *Exod. xii. 17—20; xiii. 4—10; xxiii. 14—17; and xxxiv. 18; Lev. xxiii. 6—8; Deut. xvi. 8; Num. xxviii. 17—25.* To sanctify the approaching harvest, and prefigure the resurrection of Jesus Christ, our great sacrifice, from the dead on that very day of the year, and the effectual spread of the gospel which followed it, a *sheaf of barley* was publicly reaped, threshed, and winnowed: *an omer of the meal or ears,*
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being *waved* and *heaved* along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering and part of its double meat-offering; Lev. xxiii. 9—14. (6) To give thanks for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof; was the festival of PENTECOST observed; *i. e.* of the fiftieth day after the passover, about our Whitsuntide. No servile work was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt offering, a kid for a sin-offering, and two lambs for a peace-offering,—along with two leavened loaves, each containing a tenth deal of fine flour; as the first-fruits of their finished wheat harvest. In presenting this oblation, they made a solemn acknowledgment of the original meanness of their nation, and of God's gracious fulfilment of his promises to them: Num. xxviii. 26—31; Lev. xxiii. 15—21; Deut. xvi. 9—12; and xxvi. 1—11; Exod. xxiii. 14—17; and xxxiv. 22, 23. (7) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the *great day of atonement*; and especially

cially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer; was the **FEAST OF TRUMPETS** observed on the first day of the first civil, but seventh sacred, month. No *servile work* was done thereon. To the *new moon* offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs, for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrifices from morning till night; Numb. xxix. 1—6; and x. 10. (8) Perhaps to commemorate the fall of man on this day of the year; or to commemorate God's reconcilment to Israel, after they had worshipped the golden calf or contemned Canaan; but chiefly for expiating the sins of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God; the **ANNUAL EXPIATION** was observed on the 10th day of this month. No manner of work was to be done thereon more than on the sabbath. All the Hebrews observed it in solemn *fasting* and *affliction of their souls*. After the daily sacrifice of a lamb for a burnt-offering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin-offering, were finished, the high priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow priests he offered a bullock for a sin-offering. Having carried some incense into the Holy of Holies,
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and kindled it before, perhaps on the west side of, the ark, he carried in part of the bullock's blood, and sprinkled it amidst the smoke of the incense, once towards the top, and seven times towards the fore-side, of the ark. Of the two goats for a sin-offering for the whole nation, one chosen by lot was offered : part of its blood was carried into the most holy place, and sprinkled once towards the top, and seven times towards the front, of the mercy-seat, to make atonement for the oracle and sanctuary, which was ceremonially polluted by the sins of the worshippers who attended at it. The rest of the blood of the goat, mingled with part of the blood of the bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen, altar were tipped therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams, one for the priests, and another for the people, were then offered for burnt-offerings, along with the fat of the bullock and goat of the sin-offerings ; the flesh of which was burnt without the camp. The high priest then solemnly blessed the people ; Num. xxix. 7—11 ; Lev. xxiii. 26—32 ; and xvi. (9) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness ; to show their thankfulness to God for their happy enjoyment of their fruitful country ; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable

valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and millennial periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven; was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tabernacle or temple stood, on the 15th and seven following days of the *seventh sacred and first civil* month. The first and last days thereof were solemn convocations, on which no *servile work* was done: the people dwelt in booths formed of olive branches, &c. and sin-offerings, and large, but constantly decreasing, burnt-sacrifices, were offered on each of the days for the Israelitish nation: Lev. xxiii. 33—43; Deut. xvi. 13—15; and xxxi. 10; Neh. viii. 13—18; Num. xxix. 12—38. The law was read with peculiar solemnity at the feast of tabernacles, &c. and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend; Exod. xxiii. 14—17; and xxxiv. 22, 23; Deut. xvi. 16. (10) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence, was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the

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New Testament church and heavenly state; the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of their crop, was observed as a sabbath.—The fields lay uncultivated; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was foreborn, if not remitted. Lev. xxv. 2—7; Deut. xv. 1—18; and xxxi. 10. (11) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church; that year, which, beginning on the 10th day of the seventh sacred month, *i. e.* the fast of expiation consisted partly of the 49th, and partly of the 50th, year, was observed as a JUBILEE of rest. It was proclaimed by sound of trumpet through the whole country: perhaps most of the inhabitants joined in the solemn sound. The fields lay uncultivated. The spontaneous growth belonged chiefly to the poor. Every debt which one Israelite or proselyte of the covenant owed to another was absolutely and finally remitted. Slaves and prisoners were set free. Estates, which had been sold, reverted to their original proprietors; and hence the nearer to the approaching jubilee a sale took place, the price of lands were so much the lower; Lev. xxv. 8—55.

IX. TYPICAL PURIFICATIONS. If an Hebrew under ceremonial uncleanness, ate of the sacred oblations; if he ate any blood, or any fat of sacrificeable animals; if he contemned the ordinance of circumcision, the passover, or water of separation; or if he were chargeable with murder, adultery, or any other presumptuous sin; no means of purification or of atonement were left him.—An awful hint to presumptuous contemners of Jesus Christ, or his oracles and ordinances; that for them is reserved, nothing but everlasting destruction from the presence of the Lord, and from the glory of his power; Num. xv. 30, 31; 1 Sam. iii. 14. But, (1) If a wife were suspected of adultery, the case was cleared by a solemn adjuration of her before God by the priest; a coarse offering of barley-meal, to bring sin to remembrance; and a drinking of holy water, impregnated with dust of the sanctuary, and with ink which had marked the curse due to adultery. If she were guilty, this draught made her thighs to rot and her belly to swell: if she were innocent, it rendered her healthy and fruitful.—An awful token of God's detestation of adultery, and every approach thereto or ill-grounded suspicion thereof! and that, by the effect of Jesus' death and word, and of afflictive providences on their hearts, the providences on their hearts, the hypocrisy or sincerity of professors is much tried in this life; and that dreadful shall be the trial and punishment of hypocrites at last; Num. v. (2) Not only was the general pollution of the Hebrew nation, and of the tabernacle, temple, and ordinances

ordinances, which they had infected, annually purged by the GREAT EXPIATION already mentioned; but when murder was committed, and the murderer unknown, an unyoked heifer, brought by the nearest magistrates, was slain in a rough valley, over running water. The magistrates, washing their hands over the slain heifer, solemnly protested their innocence of the crime, and their ignorance of the criminal; and the priests present supplicated forgiveness.—A figure this of our redemption through the death of Jesus Christ, the Seed of the woman in the rough valley of this world, and the influence of his pure and purifying Spirit as connected therewith; Deut. xxi.

(3) IN DEFILEMENT contracted from HOLY THINGS, the high priest, who offered the goat of the GREAT ANNUAL EXPIATION, and sprinkled its blood; he who led the scape goat into the wilderness; or who burnt the flesh of sin-offerings for priests or the congregation; was purified by a *simple washing in water*; Lev. iv. and xvi. 24—28. The brazen pot in which the flesh of other sin-offerings was boiled, was purified by washing and rinsing; but if it were an earthen vessel, it could not be cleansed at all; Lev. vi. 28. The priest, who killed the red heifer; and he who cast the cedar wood, hyssop, and scarlet wool, into the fire, with her flesh; he that burnt her flesh; he that carried her ashes, and laid them up in a clean place; he who sprinkled the water of separation, or even touched it; had to wash himself or clothes, if not both, and remain unclean until the even: Num. xix. 7, 8, 10, 21, 22.

(4) IN DEFILE-

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MENT contracted from UNCLEAN ANIMALS, which were emblems of wicked persons, he who touched their carcase was unclean until the even; and he who bore their carcase, or ate thereof, had to wash his clothes and remain unclean until the even: Lev. xi. Deut. xiv. (5) While circumcision ceremonially purged the original defilement of the child; Gen. xvii. 9—14; Josh. v. 2—8; the DEFILEMENT contracted by the mother IN CHILD-BIRTH, after remaining therein for a time, and twice as long in the case of a female child as in that of a male, was removed by a burnt-offering and a sin-offering; Lev. xii. (6) In purging the DEFILEMENT contracted by LEPROSY, which required so much circumspection in the priest's judging of it, and which represented sinful corruption reigning or raging in persons, families, or nations, the leper was seven times sprinkled with a mixture of water and of the blood of the slain bird: he shaved off all the hair of his flesh, and washed his body and clothes; and though admitted to the camp, was for seven days restrained from entering his own house: on the seventh day he again shaved off all the hair on his flesh, and washed his body and clothes: on the eighth day he offered a trespass-offering, a sin-offering, a burnt-offering, and a log of oil. The priest touched the extremities of the leper's body with part of the blood of the trespass-offering. After sprinkling part of the oil seven times towards the tabernacle, he, in like manner, touched the extremities of the body of the healed leper therewith, and poured another part of it on his

his head. Thus his purification not a little resembled the consecration of the high priest.—The leprous house was purified by a sevenfold sprinkling of bird's blood mingled with running water; Lev. xiii. xiv. And if a man had but a scab suspected for a leprosy, he had to wash his clothes; Lev. xiii. 6.

(7) In **DEFILEMENT** contracted from **RUNNING ISSUES**, which represented the scandalous eruptions of indwelling lusts, which are extremely infectious, the person when healed continued seven days in his purification; he washed his body and clothes in running water; and on the eighth offered two turtle doves or two young pigeons, the one for a sin-offering and the other for a burnt-offering. He, who touched the flesh or the bed of the person who had the issue, or had sat on his seat, or been spit upon by him, had to wash his body and clothes, and remain unclean until the even. He, who but touched what had been under the unclean person, had to remain unclean until the even, if not also to bathe himself and wash his clothes. The vessel of earth, which had been touched by the unclean person, was to be broken, and that of wood to be rinsed in water; Lev. xv.

(8) To purge out the **DEFILEMENT** contracted from **DEAD BODIES**, which represented a heart dead in sin and a fallen covenant head, a red unyoked heifer was to be slain without the camp, even for the next indignity to the high priest. Her blood was seven times sprinkled towards the tabernacle. Her flesh, and the rest of her blood, and even her excrement, were burnt, together with cedar wood, hyssop, and scarlet wool; and the ashes were laid up in a clean

place without the camp. Of these ashes, mingled with running water, the *water of purification* was formed. He who touched a dead body, or any part of it, or a grave, remained seven days in his uncleanness. He was to be sprinkled with the water of purification on the third and seventh days, by a clean person, with a bunch of hyssop; on the seventh day he had to wash himself and his clothes. The house or tent in which a person had died, and all the vessels in it, remained unclean seven days, and were purged by the sprinkled water of purification: and even he, who touched any thing which the unclean person had touched, was rendered unclean until the even; Num. xix. These PURIFICATIONS represented our spiritual cleansing from the sin of our holy exercises;—the sin of our fellowship with wicked men;—the sin of our original corruption, or natural actions; the sin of our indwelling lusts, or infectious outbreakings;—by the sacrifice, blood, and Spirit, of Jesus Christ, the Lamb of God, and Seed of the woman, continually applied to our conscience, heart, and practice, while we live in this world.

CHAP. IV.

A short view of the GEOGRAPHY and HISTORY of nations; necessary for the right understanding of the historical, and especially the prophetical, parts of Scriptures; the correspondent texts of which are, all along, generally quoted, and ought to be carefully compared.

CHALDEA and CANAAN are the countries on earth, the situations of which claim our particular regard;
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and to these the respective bearings of other countries hath somewhat peculiarly important. CHALDEA was situated mostly to the westward of the river Euphrates, between the 31st and 35th degree of north latitude, and in the 45th, 46th, 47th, 48th, and 49th, of east longitude, from London. It had Northern Arabia on the west, Persia on the east, Assyria on the north east, and Mesopotamia on the north west. Through these territories ran south-eastward into the Persian gulf the famed rivers of Euphrates and Hiddekel, or Tigris. Here, about the 32d degree of north latitude, God created man, and planted the garden of Eden, upon the banks of the united stream of the rivers just mentioned; and which, a little below, was divided into the two rivers of Pison on the west, and Gihon on the east; Gen. ii. 8—14; 2 Kings xix. 12, 13; Ezek. xxvii. 21. The spot was not only extremely delightful in itself, but adapted for the spread of mankind from thence into the rest of the world. From the wood of which Noah built his ark, one is tempted to think that it was formed in this country. Not long after the flood we find the bulk of mankind in the plain of Shinar, and building the tower of Babylon; which could scarcely be 150 miles to the north-westward of Eden; Gen. xi. 1—9. Here Nimrod erected the first kingdom that we know of on earth. Not long after, Ashur, a descendant of Shem, erected another at Niveveh, about 150 miles to the north-east, on the river Hiddekel; Gen. x. 9—12.

From Babel, the posterity of Noah gradually dispersed themselves into the different quarters of the world. The *descendants of JAPHETH*, who became by far the most numerous, removed northward, and peopled the northern half of Asia. Thence the descendants of Javan and Gomer moved to the north-west, and peopled Europe. No doubt the descendants of Magog, or others, moved from Eastern Tartary into America, and peopled a great part of that country. The *posterity of SHEM* peopled the southern part of Asia, Assyria, Mesopotamia, Syria, Arabia, Chaldea, Persia, Judea, and perhaps China. But, in later times, by the invasions of the Greeks, Romans, Tartars, and Turks, and by the European settlements in the East Indies, most of what once pertained to the descendants of Shem, is now subjected to those of Japheth. Of *the posterity of HAM*, the Canaanites took up their dwelling in that pleasant country which hath been since called by their name, and which God had marked out for the residence of his peculiar people. It lies in the 32d, 33d, and 34th, degrees of north latitude, and the 36th and 37th of east longitude, from London, about four hundred miles westward of Babylon. It has Arabia on the east and south; Egypt on the south-west; the Mediterranean sea on the west; Mount Lebanon and Syria on the north; and shall hereafter be more particularly described. The rest of Ham's offspring, after part of them had continued for some generations in Asia, removed south-westward to Africa, and peopled it. No doubt some of them from thence,
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by means of tempests, or otherwise, crossed the ocean into South America and the islands adjacent. Distinguished estrangement from the knowledge of the true God, miserable bondage to Satan, and to their fellows of mankind, have in every age been the general characteristics of the descendants of Ham, particularly of those by Canaan. Never, that we know of, did they form themselves into any extensive and lasting empire. Never, except for a short time, and in a very restricted extent, have they been able to rule over the descendants of Shem or Japheth; Gen. x. and ix. 25—27. But a more particular account of these descendants of Noah, mentioned in Scripture, is necessary.

I. Not long after God had frustrated the attempt of mankind at Babel, and confounded their language, the CANAANITES, descended from Ham's youngest son, in seven principal nations of Amorites, Hittites, Jebusites, Girgashites, Perizzites, Hivites, &c. took possession of CANAAN, and formed themselves into almost as many kingdoms as they had cities; Gen. x. 15—19; xii. 6; xiii. 7; xiv. 2, 5—7; and xv. 19—21; Exod. iii. 8; and xxiii. 23; Josh. xii. Judg. i. 7. Notwithstanding all that Melchizedek, one of their kings, could do to reform them, they quickly became monsters in wickedness; and God punished them with terrible ravage and reduction by Chedorlaomer, king of Elam; Gen. xiii. 13; xiv. and ix. 25, 26. About sixteen years after, A. M. 2107, their kingdoms of Sodom, Gomorrah, Admah, and Zeboïm, were, for their unnatural lewdness,

consumed with fire and brimstone from heaven; and the country turned into a dead and poisonous lake, into which the river Jordan hath since run, without any visible outlet; Gen. xviii. xix. Job xviii. 11—21; Is. i. 9, 10; and xiii. 19; Ezek. xvi. 49, 50; Amos iv. 11; Zeph. ii. 9; 2 Pet. ii. 6; Jude 7.—The rest of the Canaanites were reprimed about 440 years longer, till God had prepared the Hebrew nation to take possession of their country; Gen. xv. 16. And, for some time before the Hebrews invaded Canaan, God had weakened the natives, by pestilence, swarms of insects, civil wars, and the like; Exod. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Num. xiii. 32; Judg. i. 7. Within about seven years, Moses conquered two powerful kingdoms on the east, and Joshua thirty-one lesser kingdoms on the west, of Jordan; and gave their land to the Israelites; Gen. xv. 18—21.; Exod. iii. 8; xxiii. 23; and xxxiv. 11; Num. xxi. 21—35; and xxxii. xxxiv. Deut. ii. 26—37; and iii. 1—20; Josh. vi—xxi. Such Canaanites as were left in the land (many of them being made tributaries) having seduced the Israelites into a compliance with their idolatries, retained or recovered a considerable part of the strongest places of the country. They even formed themselves into a mighty kingdom in Western Galilee; which, governed by Jabin, did for twenty years terribly oppress the Israelites. But their army was defeated, and, it is probable, their empire unhinged, by Barak; Psal. cvi. 34—40; Ezra ix. 11, 12; Deut. vii. Num. xxxiii. 55, 56; Josh. xxiii. 11—16; Judg. i+iv. Such

Such as still remained, we may suppose, assisted the Midianites, and especially the Philistines, to oppress the Israelites; Judg. vi. x. xiii. 1 Sam. iv. xiii. xxxi. But king David and Solomon reduced them all as slaves to their people. The latter employed 153,000 of them in the most servile parts of his work, in building his temple, palace, &c.; 2 Sam. v. 6—9; 1 Chron. xi. 4—8; 1 Kings v. 15, 16; and ix. 20, 21; 2 Chron. ii. 17, 18; and viii. 7, 8; Gen. ix. 25, 26. While part of the Canaanites continued among the Israelites till after their captivity, tempting them to idolatry, others joined their Gibeonite brethren, dedicating themselves to the servile work of God's temple, under the name of Nethinims; Ezra ix. x. Neh. xiii. Ezra ii. 55, 58; Neh. ii. 3; 1 Chron. ix. 2.

Such Canaanites as had formed themselves into the kingdoms of Zidon and Tyre, on the north-west of Canaan, not only escaped the sword of the Jewish conquerors, but, for many ages, carried on a most flourishing trade, especially by sea. Scarcely was there a coast or isle, adapted to trade, in the Mediterranean, to which they did not send forth their colonies. No doubt, multitudes, who fled from the sword of Joshua, Barak, or David, took refuge among them, while others retired to Greece, North of Africa, &c. and there formed themselves into powerful states. The Tyrians entered into a brotherly covenant of friendship with the Israelites, under David and Solomon; 2 Sam. v. 1 Kings v. ix. Amos i. 9. But this they grossly violated in joining the grand alliance

alliance against Jehoshaphat; Psal. lxxxiii. 7; and in delivering up Jewish refugees to the Edomites in the days of Jehoram and Ahaz, or in selling them to the Grecians for slaves; Joel iii. 4—6; Amos i. 9. To punish this, and their other abounding impieties, Shalmaneser, king of Assyria, about A. M. 3282, ravaged their country, took multitudes prisoners, and sold them to the Arabs for slaves; Is. xxiii. Amos i. 9, 10; Joel iii. 4—8. But the Tyrians, having defeated his fleet, obliged his troops, who had besieged their capital for five years, to retire. They then pushed their traffic with more assiduity and vigour than ever. There was scarcely a nation in the west of Asia, north of Africa, or south of Europe, with which they had not some trading. The whole strength of Phenicia was employed in their fleets and armies; Is. xxiii. 17; Ezek. xxvii.—Provoked with their attempts to assist Zedekiah, king of Judah, Nebuchadnezzar, king of Babylon, after he had sacked Jerusalem, A. M. 3416, marched his troops into Phenicia; and, marking his motions with terrible ravage and bloodshed, multitudes were slain, or taken prisoners and sold for slaves. The merchants fled away to Cilicia, Spain, Carthage, &c. By fire and sword he rendered their once glorious country almost utterly desolate. Ethbaal, their haughty monarch, was ignominiously slain. And, after a siege of thirteen years, Tyre was taken, A. M. 3432; but the inhabitants had removed themselves, and their valuable effects, to a neighbouring island about seventy paces from the shore. Disappointed of the
rich

rich booty which they expected, as the reward of their inexpressible fatigues, the Chaldeans raged like infernal spirits; abusing and murdering the few weak or sickly Tyrians whom they could find; burning the city, and hurling the ashes thereof into the sea. That Nebuchadnezzar in his fury pursued the fugitive Tyrians into the north of Africa, the Mediterranean isles, or south-west of Spain, as some writers pretend, is scarcely probable. It is more likely that those in the island pacified his rage by a partial submission. But, to the inexpressible grief and vexation of not only the Phenicians themselves, but of the merchants who traded with them, much of the Tyrian wealth was lost in the sea, or otherwise destroyed; and never, while the Chaldean monarchy continued, did they recover their power or traffic; Joel iii. 4—8; Amos i. 9, 10; Is. xxiii. Jer. xxv. 9, 22; xxvii. 3—8; and xlvii. 4; Ezek. xxvi—xxviii.

But, just seventy years after the Chaldeans had destroyed their city on the continent, instead of which they had built one upon the island, we find the Tyrians assisting Darius Hystaspis, king of Persia, against the Ionian rebels of Lesser Asia, A. M. 3502. They also aided Xerxes, his son, in his mad invasion of Greece. Having fortified their new city, and recovered their enriching trade, they and their fellow Phenicians, in conjunction with the Egyptians, attempted to free themselves from the Persian yoke. About A. M. 3653, Artaxerxes Ochus ravaged their country in his inhuman manner. The Zidonians, finding themselves betrayed in the siege by Tennes their

their king, and Mentor his Grecian general, set fire to their city, and perished in the flames, to the number of 40,000. The rest of the Phenicians submitted, and had their slavery increased. Much about the same time the slaves murdered almost all their masters at Tyre. Highly provoked with their refusing to admit him into their city, that he might sacrifice to their principal idol, Alexander the Great, about A. M. 3672, laid siege to Tyre; and with infinite labour and expence, took it by storm, after a siege of seven months. About 15,000 of the inhabitants had fled off in the Zidonian ships; and many of their wives and children had been transported to Carthage when the siege began. Of the men who remained, Alexander put 8000 to the sword, crucified 2000 of the principal, and sold 30,000 to the Jews, Arabs, and others, for slaves; Gen. ix. 25, 27; Psal. lxxxiii. 7—18; Amos i. 9, 10; Joel iii. 4—8; Is. xxiii. Jer. xlvii. 4; Ezek. xxvi—xxviii. Zech. ix. 1—4.

When Alexander's fury was abated, he repeopled Tyre from the continent of Phenicia. But Antigonus, one of his captains who succeeded him, soon after reduced it to the brink of ruin, having taken it by a siege of nineteen months. The Alexandrians in Egypt having drawn to themselves the trade of the nations around, the Phenicians could never recover their influence: they were also often embroiled in the contests between the Syro-grecian and Egypto-grecian successors of Alexander the Great.—To punish their frequent riots, and their siding with

Cassius

Cassius his enemy, Augustus, the Roman emperor, a little before our Saviour's birth, deprived the Tyrians and Zidonians of their municipal freedom. About A. D. 194, Niger, the Roman usurper, burnt Tyre into a heap of ruins, and murdered most of its inhabitants. From A. D. 633, to about 1130, Phenicia was enslaved by the Saracens and Seljukian Turks. It had been subjected about 160 years to the inhuman popish croisades, when Alphix, the sultan of Egypt, took it, and utterly destroyed Tyre and Zidon, and the other places of strength, that they might never more afford shelter to the Europeans; since which Tyre hath been generally a heap of ruins, inhabited only by a few pitiful fishermen; Is. xxiii. Joel iii. 4—8; Amos i. 9, 10; Jer. xlvii. 4, 7; Zech. ix. 1—4; Ezek. xxvi.—xxviii. The Canaanites, who, in their flight from Joshua, David, Nebuchadnezzar, &c. had retired to the north of Africa, formed there several sovereignties; but that of Carthage was the most noted. After terrible contentions among themselves, or with the Greeks in Sicily, and Romans in Sicily, Spain, Italy, and Africa, they were all, about 3858, reduced by the Romans to the basest servitude. For about 1900 years past, their country, by the tyranny of the Romans, Vandals, Saracens, and Turks, has been an almost constant scene of misery and bondage. Such Phenicians as retired to Europe, and there for a time subsisted under the names of Beotians, Pelasgi, Etruscans, &c. were quickly reduced to misery and bondage by the Greek and Roman descendants of Japheth. Thus
Noah's

Noah's curse of servitude followed these Canaanites whithersoever they fled to escape it; Gen. ix. 25—27.

II. The PHILISTINES were a part of the posterity of Mizraim, the second son of Ham; Gen. x. 14; 1 Chron. i. 11, 12. Leaving Caphtor, or the north-east parts of Egypt, they very early settled in a small strip of territory along the sea shore, in the south-west of Canaan, having driven out the Avites, who before possessed it; Deut. ii. 23; Amos ix. 7; Jer. xlvi. 4. In the days of Abraham, Isaac, and Ephraim, they had begun to discover their malicious spite against the Hebrews; Gen. xx. xxi. xxvi. 1 Chron. vii. 21. Notwithstanding Joshua's allotment of their territory to the tribe of Judah, they long retained their fortified cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath. Nor did they ever lose an opportunity of doing the Israelites mischief. Neither covenants of friendship with the Patriarchs, nor the rebuffs they met with from Shamgar, Samson, the ark, Samuel, Jonathan, Saul, or David, could long restrain their implacable resentment; Judg. iii. 31; and xiii—xvi. 1 Sam. iv—vii. xiii. xiv. xvii. xviii. xxxi. 2 Sam. v. 1 Chron. xiv. 8—17. At last David reduced their country; 2 Sam. viii. 1; 1 Chron. xviii. 1. But towards the end of his reign they attempted to revolt; 2 Sam. xxi. 13—22; 1 Chron. xx. 4—8. Not long after the division of the Hebrew monarchy, they renewed the war with the ten tribes; 1 Kings xv. 27: and xvi. 15. To their own hurt, they joined in the grand alliance against Jehoshaphat,

Shaphat, king of Judah, about A. M. 3112; Psa. lxxxiii. 7—18; 2 Chron. xx. Under Jehoram his son they ravaged the kingdom of Judah, and sold multitudes of Jews to the Edomites or Greeks; 2 Chron. xxi. 16, 17; Amos i. 6; Joel iii. 6. Notwithstanding Uzziah, king of Judah, had reduced part of their country, they, in the days of Ahaz, his unhappy grandson, again took arms, and seized upon part of Judea; 2 Chron. xxvi. 6; and xxviii. 18; Is. ix. 12. About 20 years after Hezekiah reduced their whole country to the brink of ruin; 2 Kings xviii. 8; Is. xiv. 29—31. Not long after they were attacked by the Assyrians; Is. xx. 1.—To expel the Assyrian troops, Psammiticus, king of Egypt reduced Ashdod by a siege of 29 years. They nevertheless spitefully harassed the Jews when distressed by the Chaldeans. Pharaoh-hophra, in his march to assist Zedekiah, king of Judah, A. M. 3415, smote Gaza their capital. In his march from Tyre to Egypt, A. M. 3432, Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burnt their cities, and murdered the inhabitants. Under the Persian government they recovered a little; but abandoned themselves to pride, idolatry, and bloodshed. Having destroyed Tyre, Alexander the Great, A. M. 3672, marched against the Philistines, whose cities were then garrisoned by Persian troops, took Gaza by storm, demolished its walls, and murdered its inhabitants, or sold them for slaves, and placed Macedonian garrisons in all their fenced cities. About A. M. 3841, Judas Maccabeus, the Jewish deliverer, subdued the whole country of the Philis-

tines. About sixty-five years afterward, Janneus, his brother's grandson, burnt Gaza into a desert, and incorporated the remnant of the Philistines with such Jews as he placed in their country, Psal. lxxxiii. 7—17; Amos i. 6—8; Is. xiv. 29—31; and xi. 14; Jer. xlvii. Ezek. xxv. 15—17; Zech. i. 21; and ix. 5—7.

III. The EGYPTIANS descended from Ham by his son MIZRAIM; Gen. x. 6, 13. Their country was about 600 miles in length from north to south; and lay on the north-east of Africa, on the west of the Red sea, and south-west of Canaan. The river Nile, which runs from south to north, by its annual overflowing, rendered the country exceedingly fertile; and at last, dividing itself into several streams, ran into the Mediterranean sea. Their principal cities were No, Zoan, On, Migdol, Pithom, Rameses, Noph, or Memphis, Tahpanhes; and it is said about 20,000 others; Nah. iii. 8; Gen. xli. 45; Exod. i. 11; and xiv. 2; Num. xiii. 22; Is. xix. 13; Jer. xlv. 1; and xlv. 14, 25; Ezek. xxx. 13—18. It seems that sometimes the southern part of the country was called PATHROS, and the lower part of it EGYPT; Is. xi. 11; Jer. xlv. 1. Not long after the dispersion from Babel, Mizraim and his family founded their kingdom here; Gen. xi. xii. Their monarchy continued above 1600 years; and their kings were generally surnamed PHARAOH. A terrible famine of seven years, beginning A. M. 2290, had ruined their nation, had not Joseph the Hebrew, by his prudence, saved them alive. By his
sale

sale of the corn which he had laid up, he made their fields, their cattle, and persons, the property of their king; Gen. xl—xlvii. Their cruel oppression of the Israelites, when sojourning among them, drew upon them TEN fearful plagues: and at last all their first-born were slain in one night, and their army drowned in the Red sea, A. M. 2513; Exod. i—xiv.

Perhaps provoked with the contempt which Solomon had discovered for their princess, his queen, in collecting his seraglio of women, the Egyptians became his enemies, and protected his opponents. Shishak, who it seems first united Egypt under one king, and extended his empire far and wide into Africa and Asia, A. D. 3034, ravaged Judea; 1 Kings xi. and xiv. 25—28; 2 Chron. xii. 1—9. In his absence his brother rebelled; and after his death his large empire fell into pieces; and Egypt itself bent under the power of the Ethiopians.—Provoked with their attempts to assist the Hebrews of Israel and Judah, the Assyrians (I suppose under Sennacherib) for about three years terribly ravaged their country. About A. M. 3330, a civil war broke out among the twelve princes, whom it seems the Assyrian king had constituted his deputies in the land. After it had raged about fifteen years, Psammiticus subdued his eleven competitors. But, notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened it; Is. xix. 1—17; and xx. and perhaps xviii. Nah. iii. 8—10. About A. M. 3390,

Pharaoh-necho, his son, attempted to extend his power on the ruins of the now falling Assyrian empire; and took Carchemish, a city upon the Euphrates; and rendered the Jewish nation his tributaries. Nebuchadnezzar, the Chaldean soon after, A. M. 3396, gave his troops a terrible defeat; took Carchemish, and pursued the Egyptians to the frontiers of their country; 2 Kings xxiii. 29—35; and xxiv. 1—7; 2 Chron. xxxv. 20—24; and xxxvi. 3—6; Jer. xlvii. 1; and xlv. 1—12; Is. xix. 1—17. Puffed up with the felicity which he and his kingdom had enjoyed in the beginning of his reign, Pharaoh-hophra and his subjects abandoned themselves to pride, idolatry, carnal security, and other impieties. Terrible miseries ensued. Provoked with the unhappy issue of his expedition against the Cyrenians, many of his own subjects took arms against him. Making Amasis, his general, their king, they routed his hired troops and took himself prisoner. They even obliged Amasis to deliver him into their hands, and ignominiously strangled him. Meanwhile Nebuchadnezzar, to revenge the Egyptians' attempts to assist the Jews or Tyrians against him, invaded their country, A. M. 3432; routed their armies; murdered the inhabitants, or by terror drove them out of the land; seized on their wealth; burnt their cities; and carried off their idols. For about *forty years* the once populous country of Egypt continued almost utterly desolate; Jer. xlv. 29, 30; xliii. 8—13; xxv. 9, 19; and xlv. 13—26; Ezek. xvii. xxix—xxxii. Is. xix. 1—17.

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The Chaldean Empire being ruined A. M. 3466, the Egyptians under Amasis attempted to recover their freedom. But Cyrus of Persia, marching his troops into their country, obliged them to acknowledge his authority. After his death Amasis quickly revolted from the Persian yoke. But Cambyfes A.M. 3478, marched against them; and, placing before his troops cats, dogs, and other animals, which the Egyptians adored, he easily stormed Pelusium, their principal frontier on the north-east. He cruelly ravaged the country; murdered the inhabitants; killed their deified animals; abused and slew their priests; demolished their temples; and transported about 3000 of their idols to Persia. About A. M. 3517, the Egyptians again revolted from under the Persian yoke. Darius Hystaspis prepared to reduce them. After his death, Xerxes his son, ravaged their country, and rendered their bondage more grievous. Instigated by Inarus, king of Lybia, whom they had acknowledged their sovereign, they again revolted about A. M. 3540. In a bloody war of six years, Artaxerxes Longimanus reduced the most of them. About 3590, Amyrtæus, who had for some time reigned in the fen country, furiously attacked the Persian garrisons, and drove them quite out of Egypt. After the Egyptians had struggled with the Persians for their liberty about sixty years, a furious intestine war, between Nectanebus and a Mendesian prince, exhausted their strength. Taking this opportunity, Artaxerxes Ochus, and his Persian troops, about 3650, ravaged their country with

inexpressible barbarity; murdered the inhabitants; demolished their temples; and returned home laden with booty.—In A. M. 3672, Alexander the Great marched his Grecian troops into Egypt. Wearied of the Persian yoke, the Egyptians readily submitted to him as their powerful deliverer. For about 323 years, after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendour. About A. M. 3995, the Romans reduced it into one of their provinces, and retained it under their yoke about 650 years. In A. D. 640, the Saracens conquered it, and established in it their Mahometan delusion, which has ever since been the authorised religion. About A. D. 970, the Moslem calif of Cyrene wrested it from the calif of Bagdad. He and his posterity governed it 200 years. About A. D. 1171 Saladin the curd craftily seized it for himself; and he and his descendants governed it about 80 years. For the next 275 years it was ruled by Mamluck slaves; 24 of them Turks, and 23 Ciccassians. Since 1525 it has been oppressed by the Ottoman Turks. All the principal families being transported to Constantinople, a Turkish pacha, with 24 subordinate begs, all originally slaves, govern it, under the grand seignior. Thus, for more than 2000 years backward, Egypt has never been governed by a proper native of the country: nor has any nation under heaven been so remarkably governed by the *basest of slaves*. Meanwhile, a mad propensity to the most stupid idolatry or superstition, brutish ignorance, sloth, cowardice, dishonesty,

dishonesty, deceit, cruelty, murderous malice, and inclination to sodomy, have formed the great lines of their national character; *Is.* xix. 1—17; *xx.* and, perhaps, *xviii.* *xxvii.* 1; *xxx.* 1—6; *xxxi.* 1—3; and *xliii.* 3; *Jer.* xxv. 9, 18, 19; *Jer.* xlv. 13—26; *Ezek.* xxix. xxxii. *Dan.* xi. 5—25, 42, 43; *Joel* iii. 19; *Zech.* x. 11; and *xiv.* 18.

IV. The CUSHITES or ETHIOPIANS descended from Ham's eldest son. For many ages part of them resided on the south-east of Babylon and west of Persia. That country is still called *Susiana*, or *Chusistan*, *i. e.* the *country of Cush*; *Gen.* x. 6, 7; and *ii.* 13. The CUTHITES, whom the king of Assyria transported to Canaan, were no doubt the remains of them in that place; *2 Kings* xvii. 24, 30; *Ezra* iv. 9, 10. Part of these Cushites, after long continuance about Babylon; (*Gen.* x. 8—10) moved westward into Arabia, and for a time dwelt about the eastern gulf of the Red sea; *Hab.* iii. 7; *Num.* xii. 1. From thence part of them gradually emigrated into Abyssinia, southward of Egypt; *Esth.* i. 1; and *viii.* 9; *Jer.* xiii. 23. During the civil war which happened in Egypt, after the death of Shishak, about A. M. 3050. Zerah the Ethiopian (*2 Chron.* xiv. 9—13) seems to have seized on that kingdom. About A. M. 3278, Sabacon, another Ethiopian, reduced Egypt a second time, and entered into a confederacy with Hoshea king of Israel against the Assyrians; *2 Kings* xvii. 4. Tirhakah, who marched to the assistance of Hezekiah king of Judah, was probably the same as Sethon his successor. When Shalmaneser, Sennacherib, or Esarhaddon his son,

son, for three years ravaged the land of Egypt, part of Ethiopia shared the same fate; Is. xviii. xx. and xliii. 3. Nebuchadnezzar the Chaldean, and Cyrus and Cambyfes kings of Persia in their turns, ravaged the northern parts of Ethiopia. Since that period the Romans, Saracens, and Turks, who have been successively governors of Egypt, have frequently harassed the northern Ethiopians. And sometimes the savage Galles and Giagas, from the south, have almost desolated their country. Ever since the conversion of the eunuch, A. D. 35 (Acts viii. 26—39) christianity has been known; and for about 1400 years has had a civil establishment in African Ethiopia; but is much disgraced by ignorance and superstition. Neither the repeated attempts of the Saracen or Turkish Mahometans, nor of the European papists, have ever been able to establish in it their respective delusions; Is. xx. xviii. and xliii. 3; Ezek. xxx. 4, 5; Zech. ii. 12; Dan. xi. 43; Is. xlv. 14; xliii. 6; and xlix. 12; Psal. lxviii. 31; and lxxxvii. 4. Part of the Ethiopians will assist Gog and Magog against the converted Jews in the beginning of the Millennium; Ezek. xxxviii. 5.

V. The AMALEKITES appear to have sprung from Ham; and to have existed as a nation long before Esau or AMALEK his grand-son were born; and to have been one of the most ancient and powerful: They had their residence on the south and south-west of Canaan, almost all along from the western gulf of the Red sea, to the bank of the Euphrates; Gen. xiv. 7; Num. xxiv. 7, 20; 1 Sam. xv. 7; and xxvii. 8; 1 Chro. iv. 39, 40. No token of their connection with the Edomites appears in history. But, being allied with
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the Egyptians, or covetous of booty, they attacked the Israelites in their march from Egypt to Sinai. To punish their behaviour, God not only enabled Joshua to defeat them on that occasion, but appointed the Hebrews to exterminate them from the earth; *Exod. xvii. 8—16; Deut. xxv. 17—19.* Next year they assisted the Canaanites against the presumptuous Israelites; *Num. xiv. 45.* About A. M. 2639, they assisted the Moabites, and about 2797 the Midianites, against Israel; on both which occasions they shared the miserable fate of their allies; *Judges iii. 13; and vi. 6.* They continuing in their impiety and hatred of Israel, God, about A. M. 2942, appointed Saul to destroy them utterly, which in part he effected. Not long after, David cut off a part of what remained. Their alliance against Jehoshaphat, about A. M. 3112, issued to their hurt. About A. M. 3290, the Simeonites cut off many more. By his projecting the utter destruction of the Jewish nation, Haman, the Amalekite, drew complete ruin upon himself and his friends. Since which no remains of the nation are to be found in the histories of mankind; *Exod. xvii. 14—16; Num. xxiv. 20—22; Deut. xxv. 17—19; 1 Sam. xiv. 48; xv. 1—8; xxvii. 8, 9; and xxx. 1—20; 2 Sam. viii. 12; Psal. lxxxiii. 7—17; 1 Chron. iv. 39—43; Esth. iii. vii—ix.*

VI. The **EDOMITES** sprang from Abraham by Esau his grand-son. Partly by intermarriages, and partly by conquest, they seized on the country southward of Judea, which had been formerly possessed by the **HORITES** descendants of Ham. It included the
mountains

mountains of Seir and Hor, and the provinces of Uz, Dedan, Teman, &c. Their principal cities were Bozrah, Selah, &c. It was of old moderately watered and fertile; Gen. xxv. 25, 30; xxxvi. 1—9; and xxxii. 3; Deut. ii. 12; Num. xx. 23; xxxiii. 37; and xxxiv. 3; Is. xxi. 11; and xxxiv. 5, 6; Jer. xlix. 7, 8, 22; Lam. iv. 21; Ezek. xxv. 12, 13; Gen. xxxvi. 32—39; xxvii. 39, 40. Like Esau their ancestor, the Edomites were generally given to hunting and war. While the Israelites groaned under their Egyptian taskmasters, the Edomites had become a powerful nation under their kings and dukes. But, being excluded from the peculiar privileges of Abraham's seed, they mingled themselves with the heathen; and, learning their ways, abandoned themselves to the slavery of their own sinful lusts; 1 Chro. i. 35—54; Exod. xv. 15, 16; Gen. xxxvi. 10—43; xxvii. 40; and xxv. 23. Notwithstanding repeated entreaties, they denied the Israelites a passage through their country into Canaan; but it seems they afterwards behaved in a more benevolent manner; Num. xx. 14—21; Deut. ii. 28, 29; and xxiii. 7. For about 400 years after the Edomites seem to have applied themselves much to trade. Elath and Ezion-geber on the Red sea were their principal ports. Saul harassed them; 1 Sam. xiv. 47: David rendered them tributaries to the Israelites; Gen. xxv. 23; and xxvii. 29, 37, 40; 2 Sam. viii. 14; Psal. lx. cviii. 1 Kings xi. 15, 16. Notwithstanding Hadad's attempt to revolt, they continued 150 years subject to Judah, and were governed by a deputy; Gen. xxv.

23; and xxvii. 29, 37, 40; 1 Kings xi. 15—22; and xxii. 47; 2 Kings iii. 7. About A. M. 3112, they entered into a combination with the neighbouring nations to extirpate the Israelites, but almost perished in the attempt; 2 Chron. xx. Psal. lxxxiii. Not long after they revolted from Jehoram, king of Judah; and, with no small bloodshed, rendered themselves independent; Gen. xxvii. 40; 2 Chron. xxi. 8—10. To revenge some insult, perhaps, of their buying the Jews for slaves from the Tyrians and Philistines, Amaziah invaded their country, and inhumanly murdered many thousands of them, and took Selah their capital. Uzziah, his son, further ravaged their country, and took Elath, their principal sea-port on the Red sea; 2 Kings xiv. 7; 2 Chron. xxv. 11, 12; and xxvi. 2; Amos i. 6, 9. About A. M. 3264 they ravaged the south parts of Judea, and murdered and took prisoners a great many of the inhabitants; 2 Chron. xxviii. 17. But God quickly repented the injuries done to his people. The Assyrians in a terrible manner ravaged the country of Edom, and destroyed Bozrah, their new capital. When the Chaldeans, about 3416, burnt Jerusalem, and murdered and took captive most of the Jewish nation, the Edomites assisted them, and instigated their utmost severity. But in the righteous judgment of God, the same Chaldeans, about five years after, rendered the country of Edom a desolate wilderness. Ever since it has been plagued with barrenness and drought, and has swarmed with serpents. When the Chaldean monarchy was unhinged, in A. M.

3466, the Edomites recollected themselves. Part of them incorporated with the Ishmaelites on the south, and part of them seized upon the south parts of Judea: these Darius Hystaspis ordered them to evacuate, but with what success we know not. About A. M. 3841, Judas Maccabeus, the Jewish hero, offended with the Edomites for assisting the Syro-grecians against his nation, ravaged their country, slew 40,000 of them, and dismantled Hebron, their capital. About thirty-five years after, Hircanus his nephew reduced the Edomites, and obliged them to incorporate with the Jews and profess their religion. But just before the sacking of Jerusalem by Titus a body of Edomites deserted the Jews, and got off laden with booty. Ever since the Edomitish nation has been consigned to oblivion; Amos i. 11, 12; Is. xxi. 11; xxxiv. and xi. 14; Psal. cxxxvii. 7; Lam. iv. 21, 22; Ezek. xxv. 12—14; xxxii. 29, xxxv. and xxxvi. 2; Obad. 21; Jer. xxv. 9, 21; xxvii. 3, 6, 7; and xlix. 7—22; Num. xxiv. Joel iii. 19; Mal. i. 4.

VII. The MIDIANITES were the offspring of Abraham by Keturah. Most of them dwelt on the south-east of the Dead sea, eastward of the Edomites. But part of them, perhaps to shun the idolatrous infection of the rest, took up their residence near the north-east point of the Red sea; among these Jethro, the father-in-law of Moses, was a prince or priest; Gen. xxv. 2—6; and xxxvii. 28; Exod. ii. iii. xviii. About A. M. 2552, the Northern Midianites were subjected to, or allied with, the Moabites.

Their

Their women were peculiarly instrumental in seducing the Israelites to whoredom and idolatry. This their wickedness God punished with the almost utter destruction of their nation; Num. xxii. 4, 7; and xxv. xxxi. Josh. xiii. 21. About A. M. 2797, the Midianites rendered the Israelites their tributaries, and for seven years greatly oppressed them. But Gideon, by an handful of troops, reduced them to the brink of ruin. It is probable that their final remains incorporated with the Moabites or Ishmaelites; Judg. vi. viii. The posterity of Jethro lived among the Jews under the name of KENITES and RECHABITES, till the Assyrians and Chaldeans carried them away captive; Exod. ii. 21; and xviii. 1, 2; Num. x. 29—32; Judg. iv. 11; 1 Chron. ii. 55; 2 Kings x. 15, 23; Num. xxiv. 21, 22; Jer. xxxvi.

VIII. IX. The MOABITES and AMMONITES were the product of Lot's incest with his daughters; Gen. xix. 30—38. The Moabites dwelt eastward of the Midianites, along the banks of the river Arnon, which runs westward into the Dead sea. Their principal cities were, Ar, Kir, Bozrah, Heshbon, Elealeh, &c. This country they took from the gigantic Emims, who were the offspring of Ham; Num. xxi. 13—15, 26; and xxii. 36; Deut. ii. 9—11; Is. xv. xvi. Jer. xlviii. 1—5, 19—24. The AMMONITES had their residence on the north-east of the Moabites, and east of the Reubenites and Gadites, in the territories which they wrested from the gigantic Zamzummims, another part of the descendants of Ham. Rabbath was their principal city;

Deut. ii. 18—22; and iii. 11; 2 Sam. xii. 26—29; Amos ii. 14. When the Israelites, in A. M. 2552, encamped on the border of the Moabites, in their way to Canaan, they, and it seems also the Ammonites, invited and hired Balaam to curse that people, that they might be destroyed. But God not only obliged him to bless the Israelites, and denounce destruction upon their enemies, but, for this cause excluded the Moabites and Ammonites from the congregation of Israel to all generations; Num. xxi. xxii—xxv. Deut. xxiii. 3—6; Neh. xiii. 1, 2. From A. M. 2639 to 2657, the Moabites grievously oppressed the Israelites; but were driven out of Canaan by Ehud; and Eglon their king was slain; Judg. iii. 12—30. From A. M. 2840 to 2858, the Ammonites terribly oppressed the Israelites on the east of Jordan; but were reduced by Jephthah; Judg. x. xi. About A. M. 2909, or 2939, Nahash the Ammonite ravaged Gilead, and refused every term of submission but what was inhuman and barbarous; but his army was almost wholly cut to pieces by Saul; 1 Sam. xi. Saul afterwards warred with success upon the Ammonites and Moabites; 1 Sam. xiv. 47. They both seem to have favoured David while he was persecuted by Saul; but, provoked with their insolent or barbarous conduct, he conquered them both not long after he became king of Israel; 1 Sam. xxii. 3, 4; 2 Sam. viii. 2, 11, 12; Psal. lx. 8; and cviii. 9; 2 Sam. x—xii. 1 Chron. xviii—xx. Num. xxiv. 17. For about 150 years they continued subject to the Israelites; and, after the division of the kingdom,

kingdom, fell to the share of the ten tribes. After the death of Ahab the Moabites rebelled; but were severely chastised by king Jehoram his son, and his assistants in the war; and their country almost ruined; 2 Kings i. 1. and iii. Both nations joined as principals in the grand alliance against Jehoshaphat king of Judah; but their army perished in the attempt; 2 Chron. xx. Psal. lxxxiii. The kings of Israel, being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, rendered them tributary. But it is probable they resumed their liberty during the unhappy reign of Ahaz; 2 Chron. xxvi—xxviii. While the Syrians from the north, or Assyrians from the north east, ravaged the land of Israel, the Ammonites and Moabites seized on the cities which lay next them, and in the most inhuman manner murdered the inhabitants. God speedily and severely punished their injustice and cruelty. The Assyrians, about 3290, seized their wealth, burnt their cities, murdered or carried captive their people and desolated their country. After the death of Esarhaddon, king of Assyria, they resumed their independency. About A. M. 3398, they assisted the Chaldeans in ravaging the kingdom of Judah; and, with the utmost cruelty and insolence pushed on the ruin of that nation. Not long after Jerusalem was burnt to an heap, Nebuchadnezzar, offended with the Moabites and Ammonites, for their attempts to assist the Tyrians, and for the murder of Gedaliah his Jewish deputy, furiously invaded their country; and, by carrying off their wealth,

burning their cities, and murdering the inhabitants, rendered it an absolute desert. After the overthrow of the Chaldean empire in 3466, such as remained returned to their country, and successively became the tributaries of the Persians, Greeks, and Romans. Notwithstanding their own servitude, they took every opportunity to distress the Jews after their captivity. Provoked with their insults, particularly during the persecution of Antiochus Epiphanes, Judas Maccabeus, with a handful of Jews, about A. M. 3840, invaded the country of the Ammonites, routed their forces, burnt the cities, and made slaves of their wives and children. About seventy years after Janæus, his grand-nephew, reduced the Moabites into a state of slavery to the Jewish nation; Amos i. 13—15; and ii. 1—3; Is. xv. xvi. and xxv. 10; Jer. xlviii. and xlix. 1—6; Ezek. xxv. Zeph. ii. 8—10.

X. The SYRIANS or ARAMITES were the offspring of Shem's youngest son, and of Nahor the brother of Abraham; perhaps mingled with some Canaanites; Gen. x. 22, 23; and xxii. 21, 22; 1 Chron. i. 17. Their country lay on the north-east of Canaan and Mount Lebanon: anciently it extended far beyond the river Euphrates to the eastward; and perhaps included most of Mesopotamia: 2 Sam. x. 16. Cushan-rishattaim, who for eight years greatly oppressed the Israelites, was probably the king of the Syrians beyond the Euphrates; Judg. iii. 8—10. Their ancient kingdoms were Zoba, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah, &c. 2 Sam. viii. 3, 9; x. 6, 8; and xv. 8; 1 Chron. xix. 6, 8.

6, 8. The Syrians on this side the Euphrates were either conquered by David, about A. M. 2964, or voluntarily submitted, 2 Sam. viii. x. 1 Chron. xviii. xix. But, about sixty years after, Rezon, a servant of Hadadezer, whom David had conquered, formed a kingdom for himself at Damascus, which quickly extended itself over all Syria on this side the river, and proved a terrible scourge to the kingdom of Israel; particularly in the days of Baasha, Ahab, Jehoram, Jehu, and Jehoahaz; 1 Kings xi. 23—25; xv. 18—20; and xx. xxii. 2 Kings vi. viii. 28, 29; x. 32, 33; and xiii. 3—7; 2 Chron. xxii. 5; and even to the kingdom of Judah, which lay further off; particularly in the days of Joash and Ahaz; 2 Kings xii. 17, 18; and xvi. 5, 6; 2 Chron. xxiv. 23, 24; and xxviii. 5; Is. vii. 1—8; and ix. 12. But God did not suffer the injuries which they did to his people to pass unpunished. Twice, with an handful of men, Ahab routed their huge armies, and brought them to the brink of ruin; 1 Kings xx. A preternatural noise terrified them from their cruel siege of Samaria; 2 Kings vii. And Joash and Jeroboam, descendants of Jehu, repeatedly routing their armies, reduced them to the very brink of despair; 2 Kings xiii. 15—25; and xiv. 25—28.

But more terrible judgments overtook them soon afterwards. Hired by Ahaz king of Judah, Tiglath-pileser the Assyrian made their wealth a prey, burnt their cities, murdered the inhabitants, transported part of the survivors to Media, or caused them to

serve in his army against the Israelites ; Amos i. 3—5 ; and iii. 12 ; If. viii. 4 ; xvii. 1—3 ; and ix. 12 ; with 2 Kings xvi. 7—9. During the decline of the Assyrian monarchy the captive Syrians returned and repopled their country. Part of them assisted Nebuchadnezzar the Chaldean against the Jews ; 2 Kings xxiv. 2. Not long after, on some provocation, he marched his troops into Syria ; burnt Damascus, Hamath, Arpad, and other principal cities, into heaps of rubbish ; and cruelly murdered the inhabitants, or transported them as slaves to his eastern dominions. Under Cyrus the Persian, about A. M. 3466, and his successors, the Syrians once more returned and rebuilt their cities. When Alexander the Grecian conqueror marched this way, about 3672, Hadrach, Hamath, and Damascus, were obliged to submit. Ever since Syria has been a scene of war, ravage, and bloodshed. Here the Grecian monarchs of Egypt and Syria often conflicted. It was terribly ravaged by Eumenes the Pergamenian, and by Hircanus the Jew, and by the Parthians and others. About A. M. 3939, the Romans reduced it into one of their provinces. Under them it was often plagued with Parthian and Persian invasions, and miserably distressed by earthquakes. From A. D. 634, when the Saracens seized on it, it became a frequent scene of war between them and the Christian emperors of Constantinople. Towards the end of the eleventh century of Christ the Seljukians wrested it from the Saracens, and erected one of their four kingdoms

kingdoms at Aleppo and another at Damascus. After the European croisades had held it about an hundred years, rendering it a constant scene of the murder of Turks, and of one another, Saladin the conqueror of Egypt drove them out of most of it about A. D. 1196. Since that time it has been generally oppressed by the Ottoman Turks, and not a little exposed to the plundering Druses of Lebanon and the roving Arabs. Nor, except at Aleppo and Damascus, is there now any thing important but ancient ruins; Amos i. 3—5; Is. xvii. 1—3; Jer. xlix. 23—27; Zech. ix. 1, 2.

XI. The ASSYRIANS were the posterity of Ashur, the second son of Shem. They formed one of the most ancient kingdoms in the world. Their residence was on the banks of Hiddekel or Tigris, eastward of Mesopotamia. Nineveh, their principal city, stood above 500 miles to the north-east of Jerusalem; Gen. x. 11, 12, 22; Nah. ii. 8. About A. M. 3170, God, by Jonah, threatened the wicked Ninevites with immediate destruction; but their solemn fasting and repentance prevented it; Jonah i—iv. About A. M. 3230, the Assyrians, under Pul, began to be powerful and to extend their empire. He and his successors, Tiglathpileser, Shalmaneser, and Sennacherib, conquered the Medes, Persians, Chaldeans, Syrians, Ammonites, Moabites, Edomites, Philistines, Israelites, Egypt, and part of Phenicia, Arabia, and Ethiopia; 2 Kings xv. 19, 29; xvi. 7—9; xvii. 3—6, 24, 27; xviii. 34; and xix. 12, 13, 17; Is. x. 7—14; xxxvi. 19; xxxvii. 11—13, 18; vii. 17—25;

17—25; viii. 4; and x. xv—xxiv. xxviii. Amos i. ii. Joel iii. 2—8; Ezek. xxxi. 3—9.

Their transactions in Canaan were the most important. Not long after Pul had laid the Israelites under tribute, Tiglath-pileser, hired by Ahaz king of Judah, about A. M. 3270, entered Syria; and by murder, and captivity of the inhabitants, laid it desolate. The Israelitish territories in Galilee, and on the east of Jordan, soon after shared a like fate. After Shalmaneser had ruined the kingdom of Israel, and ravaged the country of the Philistines, if not also of the Egyptians and Ethiopians (Isa. xxxviii. xix.), Sennacherib his son, provoked by Hezekiah's refusal to pay the tribute which Ahaz his father had promised, prepared to subvert the kingdom of Judah. By valuable presents, and a profound submission, Hezekiah attempted to avert the stroke. But, contrary to treaty, Sennacherib invaded Judea, and took all the fortified cities, Jerusalem excepted. Having defeated Tirhakah the Ethiopian, who came to assist Hezekiah, and ravaged Egypt and part of Ethiopia, or perhaps rather been terrified by that powerful monarch, he marched towards Jerusalem. By Rabshakeh his general, and by his letters to Hezekiah, he insolently defied the God of the Jews to protect them. But he had scarcely terrified the inhabitants of Jerusalem, by bringing up his army to Tophet, on the east of the city, when God, by a fiery pestilence, or some other awful stroke, cut off 185,000 of his most valiant troops in one night. Leaving his baggage for a prey, he retreated home with the utmost precipitation and terror; but was scarcely arrived when two of his sons murdered

murdered him, while he was sacrificing to his idol ;
Deut. xxviii. 49—52 ; If. v. 25—30 ; vii. 8, 17—
25 ; viii. 4, 7, 8 ; x. 5—34 ; xvii. xxii. xxiv. xxviii.
—xxxiii. ix. 4 ; xiv. 725 ; xvii. 12—14 ; xxiv. 21,
22 ; xxvii. 1 ; xxviii. 21 ; xxix. 7, 8 ; xxx. 27—33 ;
xxxi. 4—9 ; xxxiii. 1—4, 13, 14, 23 ; and xxxvi.
xxxvii. xxv—xxvii. xxxv. 2 Kings xvii—xix. 2 Chron.
xxxii. Ezek. xxxi.

Efarhaddon his son, who reigned from about 3296 to 3338, by cession or conquest, appears to have reunited the kingdom of Babylon to his own. Thither he carried king Manasseh and his fellow captives of Judah ; If. xxxix. 6, 7 ; 2 Chron. x. xxiii. 11. About the same time he transported the remnant of the Israelites into the east, and repopled their country with his eastern captives ; 2 Kings xvii. 24—41 ; Ezra iv. 2, 10. After his death the Assyrian empire hastened towards ruin. God punished them for their idolatry, their blasphemy of himself, and their oppression of his people ; and for their pride, carnal security, whoredom, murder, and deceit. Salsudchin, indeed, defeated the revolted Medes, and destroyed Ecbatan their capital. But, to revenge this, Phraortes king of Media, about A. M. 3352, invaded Assyria, and laid siege to Nineveh. He being slain, Cyaxares his son carried on the war with great fury, and once and again renewed the siege of Nineveh. But an irruption of the Scythians into Media obliged him to raise it and forbear the war for about twenty-eight years ; during which, it seems, Nabopolassar, ruler of Babylon, revolted from the Assyrians, and rendered

rendered himself an independent sovereign. Sarrak king of Assyria, rendered desperate by the many disasters of his empire, burnt his palace upon himself, his family, and his enormous heaps of wealth, amounting, it is said, to about 205 millions sterling. The flames continued raging fifteen days. About A. M. 3398 Cyaxares, having got rid of his Scythian guests, and fixed a peace with the Lydians, renewed his war with the Assyrians. He and Nebuchadnezzar of Babylon laid siege to Nineveh. By contracting alliances, by repairing their fortifications, and by hoarding up provisions, the Assyrians had done what they could to preserve their capital. But, while they observed some revel, in honour of their idol, or to celebrate some trifling victory, the Medes fell upon their troops while buried in drunkenness and sleep, and cut them to pieces. The Tigris, or some river which runs into it, high swelled by excessive rains, or by the melting of the Armenian snows, brake down about two miles and a half of the wall of Nineveh. When this inundation subsided, the Medes and Chaldeans furiously rushed in by the breach, probably in the night season, and filled the whole city with ravage, bloodshed, and flames. Quite confounded, the Assyrians and their allies could do nothing effectually for their own defence. Their strongest fortifications were surrendered almost upon the conqueror's demand. The merchants, and perhaps the queen, or the effeminate monarch, fled off in the most precipitate manner; and part of them took up their quarters in the Carduchian hills adjacent. The confederated

federated Medes and Chaldeans, having plundered Nineveh of every thing valuable, and murdered most of its inhabitants, burnt it into a ruinous heap, to the great joy of the oppressed tributaries. It was never rebuilt; nor, for these 2000 years past, has any one exactly known where it stood. About A. M. 3750, the Persians built a city of the same name near Mosul, on the east of the Tigris; but the place of it too has, for many ages, been scarcely discernable; Nah. i—iii. Mic. v. 6; Zeph. ii. 13—15; Ezek. xxxi. 10—17; and xxxii. 22.

XII. How long the ancient kingdom of Babylon, or Shinar, established by Nimrod (Gen. x. 9, 10; and xiv. 1), continued, we cannot certainly determine. The CHALDEANS appear to have sprung from Arphaxad, the third son of Shem. For many ages after Abraham left their country they were perhaps little better than a thievish banditti; Gen. xi. 28; Josh. xxiv. 2, 3; Neh. ix. 7; Job i. 17. About A. M. 3260, Pul, or Tiglath-pileser, probably formed them into a regular nation; and made Baladan or Nabonassar, his younger son, king; Is. xxiii. 13; and xxxix. 1, 2; 2 Kings xx. 12. By some means or other, Esarhaddon, about A. M. 3310, reunited Chaldea to his Assyrian empire, and he and his son retained it about sixty years. At last Nahopolassar the governor of it, and perhaps the just heir to the throne, rendered himself king. About A. M. 3399, Nebuchadnezzar his son succeeded him, and erected a new empire, or rather a continuation of the Assyrian, in another branch of
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the ancient royal family. Raising an army of 300,000 warriors, he routed the troops of Pharaoh-Necho, king of Egypt, at the Euphrates, and took Carchemish, putting all the garrison to the sword. Having assisted Cyaxares the Mede in the overthrow of Nineveh, he, with a formidable army of Chaldeans, Scythians, and others, subdued the Syrians, Jews, Ammonites, Moabites, Edomites, and part of the Arabs. Enraged by the Tyrians' withdrawal of their persons and wealth, after he had besieged them for thirteen years, he wrecked his fury upon the Philistines and Egyptians who had assisted them, and terribly alarmed, if not ravaged, Ethiopia and Lybia. On the east, he reduced the Medes and Persians, or Elamites. Wherever he prevailed, by burning the cities, and by murdering or transporting the inhabitants, he generally left behind him a desolate wilderness. Their princes he either murdered or condemned to perpetual imprisonment; and the people who survived were generally made slaves in Chaldea; Is. xiv. 4—6, 12, 16, 17; xv. xxiv. and xxxix. 6. 7; 2 Kings xx. 17, 18; Jer. li. 20—23; xxv. 9—38; xxvii. 3—7; and xix. xxi. xxiv. xxxix. xli—xlix. Hab. i. 6—17; and ii. 5—17; Dan. ii. 37, 38; iv. 12, 22; v. 19; and vii. 4; Zech. vi. 2; Deut. xxviii. 49—52; Is. v. 25—30; Ezek. iv—vii. ix. xvii. xix. xx—xxxii. xxxv.

Having finished his conquests, Nebuchadnezzar abandoned himself to idolatry, pride, and other impieties. Out of his immense spoils he formed a monstrous golden image for Bel his principal god, who,
he

he imagined, had rendered him so successful; which, together with its pedestal, was at least 90 feet high and 9 in breadth. His subjects were peremptorily commanded to worship it, under pain of being immediately burnt; *Is.* xlvi. 6; *Jer.* x. 2—15; *Hab.* i. 11, 16; and ii. 18, 19; *Dan.* iii. By expending his spoils, and employing his captives, in his buildings at Babylon, he rendered it the wonder of mankind. Its walls were 87 feet broad, 350 high, and about 60 miles in circuit; and were fortified with 250 if not 316 towers, at proper distances. His success swelled his pride to an uncommon pitch. To punish it, God, by a kind of delirium, rendered him for seven years like a brute. At last his reason was restored, and he acknowledged God's dominion over him. He was reinstalled in his throne, and soon after died, A. M. 3443, having reigned two years with his father and forty-three by himself; *Dan.* iv. and v. 18—21.

The Chaldean's contempt of God; their idolatry, astrology, magic, and sorcery; their carnal security, luxury and avarice; their barbarous murder and oppression of the Jews and other conquered nations; now began to be punished by God. Notwithstanding the prudent endeavours of Nitocris his Median queen, Evil-Merodach was noted for nothing but folly and riot. By madly abusing some of the Medes at a hunting match, he laid the foundation of a ruinous war with that nation. In the third year of his reign Neriglissar, his sister's husband, murdered him and reigned in his stead. Jealous of the growing

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power

power of the Medes, he marched against them with a prodigious army of his own troops; besides 150,000 whom he had hired from Lydia, Phrygia, Cappadocia, Arabia, &c. Cyrus the Persian, who commanded the Median troops, routed this huge host with an army scarcely a third part of their number. Neriglissar was slain. Laboroschard his infant son, who succeeded him, the people murdered, when he had reigned but nine months, noted for nothing but the cruelty of his administrators; and Belshazzar, the son of Evil-Merodach, reigned in his stead. Gobrias and Gadates, two Chaldean lords, provoked, the one by the murder of his son, and the other by the castration of himself, had revolted to Cyrus, and drawn the provinces which they governed along with them. Having in two years subdued the nations which it was probable would assist the Chaldeans, Cyrus ravaged their country, and marched against Babylon their capital. Here Belshazzar's troops had shut themselves up, having stored the city with provisions sufficient for twenty years. For two years Cyrus besieged Babylon without any success. At last, in A. M. 3466, informed of the approach of their annual idolatrous revel, on which Belshazzar profaned the sacred vessels of the Jewish temple, in libations to his idols, and in ministering to his drunkenness, he brake down the bank at the head of the new canal which Nitocris had dug for preventing the Euphrates from overflowing the country. By this means he diverted the river from its ordinary passage through Babylon. No sooner was the channel emptied of
water

water than Gobrias and Gadates led part of his troops down, and others up, the channel, into Babylon. The drunken Chaldeans having left their gates on the river quite open, the Medo-Persian troops rushed in thereat, and opened the other gates to their fellows. While the intoxicated Chaldeans partly lay buried in sleep and vomit, and partly ran up and down to inform the distant corners of the city that the Persians had entered it; while the merchants, husbandmen, and hired troops, laboured to escape for their lives, while every part of the city was filled with consternation, howling, and desperate sorrow; the Medes, Persians, Phrygians, and others of Cyrus' army, furiously spread burning and bloodshed on every side. While the flames of the city ascended to heaven, the streets ran with the blood of murdered warriors, princes, magicians, and even of innocent babes, dashed against the stones.—Belshazzar and his thousand lords were dispatched in their drunkenness and sleep. His whole family and friends were miserably murdered, or ignominiously reduced. Many of his subjects' carcases rotted above ground, or were devoured by beasts, or interred like brutes. Bereaved of their husbands, the delicate ladies and others were ignominiously ravished, or cruelly murdered. The immense riches of the city became a spoil. The temples were pillaged. The idols, Bel, Nebo, Merodach, Nergal, Sheshach, &c. were broken to pieces, and the metal carried off for a prey. The sacred vessels of the Jewish temple, which were found in the temple of Bel, were carefully preserved

and afterwards restored to the Jews. Not a little of the city being burnt, and its high walls broken down, the whole constitution of the empire was unhinged ; and the people who remained alive reduced to the basest servitude, under the Medes, Persians, Jews, and other nations, who had lately been their captives.

Recovering themselves under the mild government of Cyrus, encouraged by the confusions which followed upon the death of Cambyfes his son, and provoked that Darius Hystaspis had quite deserted their city and fixed his residence at Shushan in Persia, the Babylonians, after four years spent in preparations, in A. M. 3487, made an open revolt. For twenty months Darius in vain besieged them with all his forces. To prevent a surrender through want of provision, the besieged strangled all their unnecessary eaters, old men, children, and most of their women. After fixing the plot with his master Darius, Zopyrus, a Persian general, having fearfully mangled his face, fled over to the Babylonians, pretending that Darius had thus abused his body, for his advising him to raise the siege. They readily credited his pretences, and made him commander of a body of their troops. With these he made several successful sallies upon the retiring besiegers ; and his success quickly procured him the command of the whole Babylonian army, and of the whole city. He seized the first opportunity to open for his master's troops, two of the principal gates. Darius, thus master of the place, impaled 3000 of the principal rebels, and pardoned the rest ; and, from the neighbouring provinces, supplied them with

with 50,000 wives. He lowered their walls three fourth parts of their heighth. About A. M. 3680, Babylon remained still pretty considerable; and Alexander the Great resolved to restore it to its ancient grandeur: but Seleucus, his Syro-grecian successor, having drained it of about 500,000 of its inhabitants, 40 people his new city of Seleucia, in the neighbourhood, it quickly dwindled into a mere desert; and the Euphrates, overflowing part of it, turned it into a lake or fen. Before the birth of our Saviour, Strabo, and after him Pliny, represent it as utterly desolate, nothing remaining but the walls. About A. D. 400 Jerome represents it as a hunting park for the Persian kings. For many ages past no one knows certainly where it stood. The supposed seat of it is so haunted with venomous and doleful animals, that it cannot be safely approached but during the winter cold, which renders these creatures torpid, or confines them to their holes; Psal. cxxxvii. 8, 9. and lxxix. 6; Mic. iv. 10—13; v. 5, 6, 15; and vii. 10; Is. xli. 2, 3, 25; xlii. 13—15; xliii. 14; xlv. 25; xlv. 1—3; xlv. 1, 2, 11; xlviii. 14; and xxi. xiii. xiv. Jer. x. 25; xii. 14; xxv. 12—14, 26; xxvii. 7; and l. li. Hab. ii. 3—19; Dan. v. and vii. 4, 12; Zech. vi. 6, 8; and v. 5—11; Deut. xxxii. 35—43.

XIII. The MEDES sprang from Japheth, by his son MADAI. The ELAMITES, or PERSIANS, from ELAM the eldest son of Shem, whose name they ordinarily bear in scripture; Gen. x. 2, 22; and xiv. 1; Is. xxi. 2; Acts ii. 9. Both of these were con-

quered by the Assyrians. Part of both served in Sennacherib's army against the Jews *Is.* xxii. 6. The Medes, instigated by Dejoces, about A. M. 3294, revolted from under the Assyrians, and rendered the Persians their tributaries. About 110 years after, assisted by the Chaldeans, they overturned the Assyrian empire, and destroyed Nineveh. Both, but especially the Persians, were obliged to submit to the Chaldeans; and Nebuchadnezzar built himself a magnificent palace at Shushan in Persia; *Jer.* xxv. 9, 25; and xxvii. 7; and *xlix.* 34—39.

Cyrus, who is so often marked out in the predictions of scripture, advanced the glory of both nations to its highest pitch. Having long commanded the Median troops of Astyages his mother's father, and of Darius her brother, and his own father-in-law, against the Chaldeans and others, he became heir to the Persian crown by his father, and to the Median by his wife; *Dan.* ix. 1; and v. 31. Under his command, the Medo-Persian troops conquered the three powerful kingdoms of Lydia on the north, Babylon in the middle, and Egypt on the south; all to the westward. The multitude he slew, and the spoils he seized, were astonishing; *Is.* xli. 2, 3, 25; *xlvi.* 1—3; *xlvi.* 11; and *xlvi.* 14; *Dan.* ii. 32, 39; *vii.* 5; and *viii.* 3, 4, 20; *Zech.* vi. 2, 6, 8; *Is.* *xlvi.* xxi. xiii. *xiv.* *Jer.* l. li. Most of the captives, who had been enslaved by the Chaldeans, he allowed to return and repopulate their desolated countries. To the Jews he also restored their sacred vessels; and solemnly encouraged, and kindly assisted, them to rebuild their temple;

temple; *Is.* xlv. 13; and xlv. 28; *2 Chron.* xxxvi. 22, 23; *Ezra* i. and vi. 2—5. He established his empire according to the most just and prudent regulations: but Cambyfes, his madly cruel son and successor, almost ruined it by his expedition into Egypt and Ethiopia. Artaxerxes Smerdis, the magian impostor, throughout his reign did nothing more than obstruct the building of the Jewish temple; *Ezra* iv. 6—24. Darius Hystaspis, who encouraged the building of it, and who was perhaps the *AHASUERUS* who divorced Vashti, married Esther, advanced and pulled down Haman, and rendered Mordecai his chief minister of state, extended the empire to its utmost greatness. The conquests and government thereof reached into Iberia, Albania, Colchis, and Scythia, on the north; into Lesser Asia and its islands, Syria, and Canaan, on the west; and into Egypt, Ethiopia, part of Arabia, and India, on the south; *Ezra* v. vi. *Esth.* i—x. *Dan.* viii. 3, 4; and vii. 5.

Provoked with the European Greeks, for assisting their rebellious brethren in Lesser Asia and the Egyptians, and for giving his father's troops a terrible defeat, Xerxes, furnished with the immense spoils of Cyrus and Cambyfes, and with the hoarded wealth of Darius his father, madly resolved to extirpate that nation. While the Carthaginians, by his instigation, attacked them in Sicily and Italy, about A. M. 3526, he marched an unweildy army of several millions into Greece. The Greeks having defeated his armies and fleets, began to think of conquering his whole empire: and the struggles of the Egyptians to recover
their

their liberty had afforded them an excellent opportunity, had not their own contentions and treachery prevented their improving it. Agesilaus the Spartan once seemed on the point of overturning it. In their lingering or often repeated wars, the Greeks more and more perceived the luxury, folly, and weakness, of the Persian state. About A. M. 3671, Alexander the Great of Macedonia, having perfected the reduction of Greece into one kingdom, marched an army of about 35,000 excellent warriors (*Egeatæ*, or *goatish men*, armed with brass) headed by the most prudent generals, against the Persians, whose emblem of royalty then was the golden head of a *horned ram*.— Highly provoked by the insolent messages of Darius Codoman their king, Alexander furiously routed their huge armies in the great battles of Granicus, Issus, and Arbela; and, by over-running rather than fighting, in six years subdued the whole Persian empire; Gen. ix. 27; Num. xxiv. 24; Dan. ii. 32, 39; vii. 5, 6; viii. 3—7; x. 20; and xi. 2, 3; Zech. vi. 2, 6, 8. About A. M. 3754, the Parthians, who perhaps were chiefly Scythians and Gauls, formed a powerful kingdom in Persia, which continued about 482 years, sometimes extended from the Indus on the south to the Hellespont on the north. It was long the distinguished terror of the Roman empire. About A. D. 220 or 232, the government was transferred to another nation, or at least to another family. This Persian kingdom was a terrible plague to the Christian emperors, especially to those of the East; and was a most inveterate and cruel persecutor of
of

of other Christians. Ever since A. D. 634, Persia has been a distinguished scene of the most shocking miseries, oppression, murder, and almost every thing horrid, under the Saracens, Seljukians, Tartars, Turkinans, Sophis, and modern usurpers; Dan. ii. 44. 45; and vii. 12.

XIV. The GREEKS, comprehending the Athenians, Spartans, Eolians, Ionians, Dorians, &c. sprang from Javan the fourth son of Japheth. When they first removed from Lesser Asia into the south-east of Europe we cannot certainly determine; but about A. M. 3150, several colonies, chiefly Eolians and Ionians, returned from their overstocked countries in Europe to the western parts of Lesser Asia. While the Greeks with great assiduity cultivated different branches of literature among themselves, they gradually penetrated into the Persian territories; and about A. M. 3672, under Alexander the Macedonian, they reared up an empire of their own upon the ruin of the Persian, less opulent and showy, but much more powerful and warlike; Gen. ix. 27; Num. xxiv. 24; Dan. ii. 32, 39; vii. 6; viii. 5—7, 20, 21; x. 20; and xi. 3; Zech. vi. 3, 6, 8.

Scarcely had Alexander spent twelve years in over-running the world, when he died, perhaps of drunkenness, in the very flower of his age. His whole family was quickly extirpated. His queen Statira, the daughter of Darius, was murdered by Roxana, another of his wives, and thrown into a well. Euridice, another wife, and Philip Arrideus his brother, were murdered by Olympias his mother. For this Olympias

pias herself was murdered by Cassander's soldiers. Roxana, and Alexander Ægus her son, whom Eumenes had for a time so bravely supported, were privately murdered by Cassander. About a year after he murdered Barsine, the only surviving wife of Alexander, and Hercules her son. Antigonus, one of his generals, who attempted to govern the whole empire, being reduced, it was divided into four parts; to each of Alexander's remaining principal generals a part. Cassander had Greece in Europe on the west. Lyfimachus had Thrace, Bithinia, &c. on the north. Seleucus Nicator had Syria and other eastern provinces. Ptolemy Lagus had Egypt, &c. on the south. Lyfimachus' share was quickly wrested from him; and most of it united to Syria. Cassander's share was soon after divided into the several states of Macedonia, Achaia, Ætolia, &c. About A. M. 3856, most of it was reduced by the conquering Romans; Dan. vii. 6; viii. 8, 22; xi. 4; ii. 40; and vii. 7, 19, 23.

The *thigh-like* kingdoms of Egypt on the SOUTH of Canaan, and of Syria on the NORTH, long subsisted. Ptolemy Lagus, surnamed the Saviour, ruled over Egypt, Canaan, Phenicia, Hollow Syria, Caria, Cyprus, part of Arabia, and the Egean isles. Seleucus Nicator, or *conqueror*, who founded his empire in A. M. 3692, was still more powerful; ruling over not only Syria, but Persia, Chaldea, Mesopotamia, Assyria, Armenia, Media, Pontus, and almost all Lesser Asia; from which, after about sixteen years contest, he drove Demetrius son of Antigonus; and to which

which, after the death of Lyfimachus in A. M. 3723, he added Thrace, and part of Macedonia in Europe. But his son Antiochus Soter's wars with the Gauls, Bithynians, and Pergamenians, together with the revolt of the Parthians that ensued, exceedingly weakened the kingdom. Wearied with their ruinous contentions, Ptolemy Philadelphus of Egypt, and Antiochus Theos of Syria, about A. M. 3756, agreed to a mutual peace. Ptolemy carried his daughter Berenice into Syria; persuaded Antiochus to divorce Laodice his queen, and espouse Berenice, and settle the crown on her children. But Ptolemy was scarcely dead when Antiochus divorced Berenice, recalled Laodice to his bed, and settled the crown of Syria upon Seleucus Callinicus her son. To prevent Antiochus' changing his mind, Laodice quickly dispatched him by poison, and fixed her son on his throne about 3758. Berenice, her child, and all her Egyptian attendants, were murdered before the Lesser Asians or Egyptians could come up to protect them. To revenge the death of his sister, Ptolemy Euergetes of Egypt, marched his troops into Syria, reduced most of that kingdom, and returned home laden with rich spoils, and with 2500 Egyptian idols, which Cambyfes the Persian, had carried off about 300 years before. These, to the great joy of his subjects, he replaced in their temples. In his return through Canaan he offered a solemn sacrifice of thanksgiving to God at Jerusalem; Dan. xi. 5—9.

After he had been terribly plagued by Hierax his brother, and by Eumenes king of Pergamus, Seleucus

was

was taken prisoner by the Parthian revolvers. His sons, Ceraunus and Antiochus the Great, resolved to be revenged on Ptolemy, and to recover what their father had lost. Death carried off both Ceraunus and Ptolemy while they prepared for the war. Ptolemy Philopater succeeded his father in Egypt. Antiochus routed his forces at Berytus, and recovered Phenicia and Hollow Syria. Whether he executed his purpose of ravaging Egypt, we do not certainly know; but next year he marched his forces to Egypt, intending to wrest that kingdom from its luxurious prince.— But Ptolemy routed his army at Raphia, a city on the north-east border of Egypt, and obliged him to restore Canaan and Hollow Syria. In his return from viewing these provinces, Ptolemy at Jerusalem offered sacrifices of thanksgiving to JEHOVAH. But, highly enraged that the terrors of God, or the importunity of the Jews, had hindered his entrance into the Holy of Holies, he caused about forty or sixty thousand Jews to be inhumanly massacred in Egypt. He granted the Syrians a peace upon the easiest terms, that he might have leisure to wallow in lewdness with Agathocles his harlot, and her infamous brother. Offended with his baseness, many of his subjects revolted. Nor was it long before he died of his debaucheries. Ptolemy Epiphanes, his infant son, succeeded. Antiochus of Syria therefore agreed with Philip of Macedonia, to conquer the Egyptian dominions, and to share them betwixt them. Ptolemy being solely governed by Agathocles his father's catamite, his subjects were upon the very point of revolting; and
several

several seditions actually happened. The Alexandrians at last took arms, and put Agathocles, his sister, and his friends to death. Scopas, Ptolemy's general, who perhaps himself intended to ascend the throne, recovered Canaan and Hollow Syria: but Antiochus, by three or four bloody battles, retook them. Assisted by the Jews, whom he honoured with distinguished favours, he marched his army into Egypt to conquer it. But, finding that the Romans, whose resentment he dreaded, had taken young Ptolemy under their protection, he resolved to make himself master of it by fraud. Having bribed his beautiful daughter Cleopatra to betray or murder her future husband, upon the first opportunity he married her to young Ptolemy; and assigned him Phenicia, Hollow Syria, and Canaan, for her dowry. But Cleopatra, regardless of the horrid mandates or bribes of her father, faithfully adhered to the interests of her husband; and the Egyptian generals, suspecting Antiochus' intentions, kept themselves on their guard. Enraged to see his designs on the kingdom of Egypt wholly disappointed, Antiochus with a fleet of 300 ships and a formidable army, rendered himself master of several coasts of Lesser Asia, Thrace, and Greece, and of Samos, Eubœa, and other islands, in the eastern part of the Mediterranean sea. Informed afterwards of Ptolemy's death, he once more prepared to wrest the kingdom of Egypt from his infant grandson: but a terrible storm, and the death of Scopas, who intended to betray that nation, prevented him. Instigated by Hannibal, the famous and now fugitive

general of the Carthaginians, he, assisted by some of the European Greeks, next commenced a war upon the Romans. To revenge this affront, together with the injury which he had done to their allies in Lesser Asia, the Romans quickly engaged him. Acilius their general routed his army in Greece, and drove him quite out of Europe. Livius and Emilius at different times defeated his fleets. Lucius Scipio, with an army of 30,000, routed his army in Lesser Asia, slew 54,000 of them, stripped him of all his dominions to the northward of Mount Taurus, and condemned him to pay 12,000 talents of silver to the Romans, for defraying their expences of the war with him. Covered with shame and disgrace, Antiochus retired to the inmost parts of his kingdom; where, attempting to pillage a temple of Jupiter at Elymias in Persia, for money to pay his Roman debt, he was murdered by the infuriated mob. Seleucus Philopator his son, who succeeded him, was remarkable for nothing but raising of taxes to pay his father's Roman debt; and for an unsuccessful attempt, by Heliodorus his minister, to pillage the temple of God at Jerusalem. Not long after, the same Heliodorus poisoned his master for the sake of his throne; Dan. xi. 10—20.

Not Demetrius his son, but Antiochus his brother, succeeded him, A. M. 3829. He had been some years at Rome, as an hostage, or pledge of security, for the payment of the Roman debt; and was one of the most base, frantic, and mischievous, persons that ever breathed. By flattering the Romans to befriend him;

him; by flattering Eumenes, king of Pergamus, to assist him; and by flattering the Syrians to submit to him; he peaceably fixed himself on the throne.— Having quickly routed the forces of Heliodorus the usurper, of Demetrius, the true heir to the crown, and of Ptolemy Philometer of Egypt, who claimed it in the right of his mother, he distributed his spoils among his subjects, which exceedingly gained him their affection. Highly piqued that Eulæus and Linæus, the curators of young Ptolemy, should have demanded, for their master, the provinces of Phenicia, Hollow Syria, and Canaan, which had been assigned for his mother Cleopatra's dowry, but it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched his army into Egypt, with an intention to conquer it. His incomplete victory on the border of Egypt obliged him to return home. Next year, he invaded Egypt afresh, and, Alexandria excepted, ravaged most of it. While his deputy-governors treacherously surrendered the island of Cyprus, the effeminately educated monarch of Egypt did almost nothing in defence of himself or his subjects. Perhaps he was taken prisoner by his uncle Antiochus. It is certain they feasted together, and formed a league of amity which neither of them intended to keep; but both were balked of their treacherous intentions. In his return homeward, Antiochus, in cold blood, ravaged Jerusalem, murdered 40,000 of the Jews, and made as many slaves. Meanwhile, the Alexandrians, finding that Ptolemy their sovereign was entirely

managed by his treacherous uncle, made Physcon his brother king in his stead. To resent this affront, Antiochus again invaded Egypt ; but, finding it more difficult than he expected to reduce the supporters of Physcon, he returned home, in hopes that the civil war between the two brothers would quickly render the kingdom an easy prey to himself. But, suspecting his intentions, the two Ptolemies, Philometor and Physcon, agreed to reign jointly in peace. Informed hereof, Antiochus again invaded Egypt, and ravaged part of it. But Popilius, and other Roman ambassadors, arriving in Macedonian ships, charged him and all his forces to evacuate Egypt if he regarded the friendship of their state. Stung with indignation at this disappointment, when all things promised such success ; and provoked by the peculiarity of their religion, and by some affronts they had given him ; he, in his return to Syria, made terrible work among the Jews. Before this, he had turned out Onias the legal high priest, and sold his office to his treacherous brothers Jason and Menelaus, one after another. Now, assisted by his heathen generals and apostate Jews, he stopped the daily sacrifice ; rendered the temple a scene of idolatry and lewdness ; compelled the people to eat swines' flesh ; and, in fine, attempted, with all his might, to destroy every copy of the Scriptures, and every faithful worshipper of God. Meanwhile, the Armenians and Persians revolted. The Armenians he quickly reduced ; but the Persian mob gave him a furious repulse while he attempted to plunder one of their temples. Informed, in his way homeward, that

that Judas Maccabeus, and the faithful Jews who assisted him, had routed his armies in Canaan, he furiously vowed to extirpate their whole nation. Immediately a horrible distemper seized on his body. His flesh was filled with crawling worms, rotted, and fell off in pieces, with intolerable torment and stench. Convinced that it was the punishment of his horrid abuse and persecution of the Jews and their worship, he solemnly vowed to their God, that, if he recovered, he would restore their religion, and grant them the most advantageous instances of his favour. But his vows were in vain. The inexpressible torment and stench quickly put an end to his miserable life, near Babylon, A. M. 3840; Dan. xi. 21—35; and viii. 9—14, 23—25.

Having languished a hundred years more amidst terrible contentions and miseries, the Syro-grecian dominions, about 3939, fell into the hands of the conquering Romans. About thirty-five years after, those of Egypt shared the same fate. When the Roman empire was divided, A. D. 338, most of that which had anciently pertained to the Greeks was allotted to the emperor of the East, who had his residence at Constantinople. Their territories in Europe were sometimes terribly ravaged by the Goths, Huns, &c. Those which were in Asia and Africa, about A. D. 640, generally fell into the hands of the Saracens. From them, they passed, about 400 years afterward, to the Seljukian Turks. For about three or four hundred years past almost the whole Grecian empire has been subject to the

Ottoman Turks, by whose oppression it is fearfully depopulated; Dan. vii. 12; ii. 40; and xi. 40—43; Zech. vi. 7; Rev. viii. 7—12; and ix.

XV. After the rich and bloody empire of the Assyrians and Chaldeans; the prudently formed, moderately wealthy, but inactive, and often basely governed, empire of the Medes and Persians; the rapidly formed and powerful, but quickly divided, empire of the *brass-armed* Greeks; had, according to the immutable purposes of God, and amidst difficulties unnumbered, successively sprung up from contemptible origins; and had finished their work, had filled up the measure of their iniquities, and then dwindled back to their primary meanness; the empire of the ROMANS, who were descended from Japheth by his son Javan or Gomer, succeeded. In this, Satan made a more ample display of earthly glory, and erected a more powerful bulwark for the support of iniquity, than had ever before existed. In pride, avarice, murderous cruelty, and tyrannical oppression, chiefly of the people of God, it resembled the preceding monarchies; but in its commonwealth form, which was chiefly directed by two consuls, till, at last, it was divided into two parts, it differed from them. In policy, power, extent, and terror to every opposer, it far exceeded them. Sprung from the basest origin, these Romans gradually conquered the Italians, Spaniards, Helvetians, Gauls, Britons, Germans, Pannonians, Illyrians, Dalmatians, Greeks, Thracians, Lesser Asians, Pontians, Iberians, and Armenians descended from Japheth; and the Lydians, Mesopotamians,

potamians, Syrians, Jews, and some Arabs, descended from Shem. They enslaved the Etruscan, Pelasgian, Heracleian, Phenicia, and Carthaginian, posterity of Canaan, together with the Mauritanian, Getulian, Numidian, Lybian, Cyrenian, and Egyptian, descendants of Ham, in Africa. Rome, which was the seat of their empire, stands about 1200 miles north-west of Jerusalem; but the empire itself extended, from north to south, about 2600; from east to west, about 3000 miles. Their conquests extended chiefly to the southward. They successively adopted seven different forms of government. For the first 200 years, they had kings. From A. M. 3472 to 3960, they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. After this, to A. M. 4480, by emperors, heathen and Christian. From A. D. 476 to 556, they were governed by Gothic kings. Since A. D. 756, the popes have been at once their spiritual and their civil heads; Zech. vi. 1—7; Dan. ii. 33, 40—43; and vii. 7, 8, 23, 24; Rev. xii. 3; xiii. 1; and xvii. 3, 9—11.

About A. D. 44, a terrible famine, of seven years continuance, afflicted the empire. Not long after, multitudes of earthquakes happened in it, in Italy, Lesser Asia, and Canaan, and in the isles of Crete, Samos, Chios, &c. Laodicea, Hierapolis, and Colosse, were quite overturned; Joel iii. 30; Matt. xxiv. 7; Luke xxi. 11; Acts xi. 28; and ii. 19, 20. The opposition of the emperors Nero, Domitian, Trajan, and Adrian, to the every-where victorious gospel of Christ, and their cruel persecution of his followers,

followers, drew upon their dominions the tremendous vengeance of God. The noted victories of Vespasian over the Jews in the first century of the Christian æra, and of Trajan over the Jews and Parthians in the next, were quickly followed by fearful and bloody disasters. While the Parthians and other heathens murdered the Romans in other countries, the Jews, enraged with the ruin of their nation, city, and temple, murdered about 500,000 or more of them in Cypr̄us, Cyrene, and Egypt. The slaughter of Jews, unnumbered, in revenge of this, did but more and more weaken the empire; Rev. vi. 1—4. Whatever zeal Marcus Aurelius and Septimius Severus discovered for common equity, and for the support of their subjects, their persecution of the Christians issued in such scarcity of provisions, that people were obliged to eat their victuals by weight and measure; and labourers were scarcely able to earn what was necessary for their own subsistence; Rev. vi. 5, 6. In the third century of the Christian æra the Roman empire became more and more miserable. From 235 to 286 the Christians were generally, and sometimes terribly, persecuted, and millions of them murdered. In God's just resentment of this, twenty emperors and thirty usurpers, after making no small havock among their opposers, or even their friends, were cut off almost all in a most miserable manner. Moreover, while the Persians in the east plagued Syria and the countries adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals, ravaged almost all the Roman territories in Europe. Few cities, and scarcely one unwalled

unwalled town, escaped their infernal pillage and murder. Besides fearful earthquakes, a terrible pestilence, of 15 years continuance, pervaded the whole empire from south to north. Multitudes were left unburied. Dogs, and other ravenous animals, were so accustomed to human carrion, that they sometimes entered towns and devoured the living; Rev. vi. 7, 8.

The fourth century opened with a terrible persecution of the Christians by Dioclesian and his fellow emperors, which lasted ten years. All on a sudden God pleaded the cause of his persecuted people, and poured his vengeance upon their heathen oppressors. While multitudes were swallowed up by earthquakes, or terrified by ill-boding omens in the sky, Constantine, being elected emperor by his troops, and provoked by the designs of his heathen partners in government, took arms against the persecuting emperors and their Cæsars or subordinate emperors. While Dioclesian abandoned his imperial crown for a private life, Maximian, Galerius, Maximin, Maxentius, and Licinus, were so plagued with repeated discomfitures and disasters, that they hid themselves in dens and caves. While some other principal persecutors murdered themselves in the most desperate anguish, Maximin and Licinus publicly acknowledged their disasters to be the just vengeance of Jesus Christ upon them for persecuting his people. Multitudes of the heathen priests, who had all along been distinguished instigators of the persecutions, were miserably destroyed. Even Maximin and Licinus murdered thousands of them; because by their false predictions of victory,
they

they had decoyed them into their ruinous wars with Constantine. In fine, the heathen worship of the sun, moon, stars, and other idols, was abolished by law; Rev. vi. 12—17; Psal. ii. 8, 9; xviii. 30—48; xxi. 8—12; xxxv. 26, 27; xl. 14—16; xlv. 6—8; xlviii. 4—11; lix. 12—15; lxix. 23—28; lxxvii. 1, 2, 12, 30; lxxix. 6—13; lxxxiii. 9—18; xciv. 24; xcvi. 13; xcvii. 9; lxxiii. 9; cx. 5, 6; cxxxii. 18; and cxlix. 6—9; Prov. i. 24—32; Is. lxvi. 15—17; Joel iii. 9—16; Zeph. iii. 8; Hag. ii. 22; Mic. iv. 13; and v. 5—15.

From A. D. 323 to 338 the Roman empire, now christianized by law, enjoyed a short repose. Meanwhile Constantine repaired the ancient Byzantium, on the north-west of the Euxine sea; and called it **CONSTANTINOPLE**, after himself; and rendered it his imperial seat. His death was followed by fearful calamities. The cotemporary or separate reigns of his three sons were chiefly marked with mutual contentions one with another; rebellions of Maxentius, Sylvanus, and others; terrible ravages by the Persians and Armenians in the east; and by the Alemans, Scots, and Picts, in the west. The short reign of Julian their cousin was principally noted for his crafty and cruel attempts to abolish Christianity and restore heathenism, and his ruinous loss in the Persian war. In A. D. 364 Valentinian divided the empire with Valens his brother; after which this division generally remained. The emperor of the western part resided at Rome, and the emperor of the east at Constantinople. Being now composed of ancient Romans, conquered

conquered nations, and invading Scythians, the Roman State became extremely weak and disjointed. Theodosius the Great united its parts, and restored it to some degree of its wonted order and strength. But he dying in 395, and dividing it to his sons Honorius and Arcadius, it gradually became more and more weak and miserable. The Goths under Rhadagaisus and Alaric ravaged Greece, Italy, &c. besieged Rome, murdered about a third part of the imperial subjects, and obliged the western emperor to allow them Gaul (or France) and Spain for their residence. In A. D. 410 Alaric again ravaged Italy, and burnt Rome. Meanwhile other armies of Goths, Alans, and Vandals, almost desolated Gaul and Spain, and took possession thereof. The Vandals crossed the Mediterranean sea by the Straits of GIBRALTAR, and by terrible ravage, rendered themselves masters of the Roman territories in Africa, and there formed a powerful kingdom. Attila, and his infernal huns, for fourteen years ravaged Thrace, Greece, France, and part of Ita'y, in the most barbarous manner, putting almost every one they could find to the sword. The emperor Valentinian III. by promising them an annual tribute, diverted them from their intended attack upon Rome. To revenge the murder of this emperor on his subjects, Eudoxa his queen implored the assistance of the African vandals. They, under Genseric their king, in A. D. 455 ravaged Sicilly and Italy, pillaged Rome, and returned home laden with spoil. The western empire, now terribly desolated, languished about twenty years more under eight short and turbulent

lent reigns. In A. D. 476 Odacer, whom the Heruli and other barbarians had chosen for their king, deposed the emperor Augustulus; and translated the seat of his own royalty to Ravenna, another city of Italy. His kingdom had scarcely lasted sixteen years, when Theodorick the Ostrogoth unhinged it, and founded another, of about sixty-four years continuance. Hitherto the Roman consuls, senate, and magistrates, had always maintained some vestiges of their ancient power and dignity. But Justinian, the emperor of Constantinople, having recovered Africa from the Vandals, and part of Italy from the Goths, his successor, Justin II. A. D. 566, totally abolished the distinguished honours of Rome, reduced it to the same level with the neighbouring cities, and made the exarch of Ravenna, his deputy governor of it. The Romish bishop, about A. D. 606, obtaining an imperial mandate by which he was declared UNIVERSAL BISHOP, immediately began to grasp at civil power. In A. D. 756 he actually became prince of Rome and the two territories adjacent, and restored to that city part of its ancient privileges. The succeeding popes attempted to extend an imperial influence over the nations. Hating the emperor of Constantinople, the Romans proclaimed Charles the Great king of France and Germany, their emperor. About A. D. 800 he and the Pope established the German empire instead of the Roman; which *bealed head of the beast* will probably continue till the glorious Millennium commence; Rev. viii. 1, 7—12; Zach.

Zech. vi. 7; Dan. ii. 33, 41—43; and vii. 9; Rev. xiii. 2, 3, 15; and xii. 3.

About A. D. 480 the western empire had begun to be parcelled out into ten TOES OR HORNS, *i. e.* sovereign states of barbarians, who came from the east; viz. Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Rugians, Saxons, Lombards.—Bishop Chandler classes them thus: the Orogths in Mæsia, the Visigoths in Pannonia, the Suevi and Alans in Spain and part of France, the Vandals in Africa, the Franks in France the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, the Lombards on the banks of the Danube, and afterwards in Italy. Sir Isaac Newton arranges them thus: the Vandals and Alans in Africa and Spain, the Suevi in Spain, the Visigoths, the Alans in France, the Burgundians, the Franks, the Britons, the Huns, the Lombards, and the Exarchate of Ravenna. In the eighth century Bishop Newton arranges them thus: the Senate of Rome, the Greek Exarchate of Ravenna, the Lombards, the Huns, the Alemans, the Burgundians, the Franks, the Goths, the Britons, the Saxons. Ever since the fall of the Roman empire it has been generally parcelled out into ten distinct sovereignties, notwithstanding frequent alterations of their form, extent, &c. At present we have the states of Italy, the two Sicilies, Portugal, Spain, France, Britain, Holland, Germany, Hungary, and Switzerland: or, by joining Holland, Hungary, and

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Switzerland

Switzerland, to Germany, we may admit Turkey for a tenth. The different nations of which these states were composed, and their diversified tempers and laws, have rendered their constitutions weak and inconsistent; Dan. ii. 33, 41—43; and vii. 7, 20; Rev. xii. 3; xiii. 1; and xvii. 3, 12, 16. For almost 1200 years past these ten sovereignties have, in whole or in part, submitted to the tyranny of the Antichristian Popes; but when 1260, from the full manifestation of Popery, are finished, they shall renounce his authority, and employ their power to abolish it. What alterations these ten states will undergo in their own form, by the general conversion of mankind to Christ in the Millennium, we know not; Rev. xiii. 1, 12—17; and xvii. 12—16; Dan. ii. 44, 45; and vii. 8, 11, 24—27.

XVI. ARABIA is of great extent, reaching from Egypt on the west to Persia on the east; and from the Indian ocean on the south to Canaan; nay, in the east parts, to Syria on the north. The south part of it, between the Red sea and the Persian gulf, was peopled by the posterity of Joktan; Gen. x. 26—30; 1 Chron. i. 20—23. The north parts by the ISHMAELITES, who, when multiplied into their twelve tribes, swallowed up most of the descendants of Keturah, Esau, and Lot; Gen. xvi. 10, 12; xvii. 20; xxi. 9—21; xxv. 12—18; 1—4; xxxvi. 1—16; and xix. 37, 38. Part of the Ishmaelites anciently traded with the Egyptians in spices; and long after with the Tyrians in spices, ebony, jewels, gold, ivory, precious clothes, and cattle; Gen. xxxvii. 25; Ezek.

Ezek. xxvii. 15, 20—22. But they have generally applied themselves to the management of flocks and herds, dwelling in tents, and roving from place to place, as they found most convenient for pasture; Is. xiii. 20; xxi. 13; and lx. 6, 7; Ezek. xxv. 4, 5. They have in every age been distinguished for lewdness, robbery, ravage, revenge, and murder; and have been a common nuisance and plague to mankind around them. It was the interest of each of the many conquerors who approached their territories to extirpate them: but none has ever so much as properly reduced them to subjection; Gen. xvi. 12. Some of them assisted the Midianites against Israel, and shared in the vengeance of Gideon, Judg. vi. 3: and viii. 24. They sent friendly compliments to Solomon. And perhaps the queen of Sheba was an Arabian; 1 Kings x. 1—15; 2 Chron. ix. 1—14. Shishak, the Egyptian conqueror, was obliged to protect his kingdom from their depredations by a deep ditch and line of defence. They complimented Jehoshaphat with some flocks; but, quickly after, to their own hurt, they joined in the grand alliance against him; 2 Chron. xvii. 10, 11; and xx. Ps. lxxxiii. 6—17. They terribly ravaged Judea under Jehoram his son; 2 Chron. xxi. 16, 17.

About A. M. 3200 the Gadites and Reubenites gave the eastern Ishmaelites or Hagarenes a terrible defeat, and seized on their territory and wealth; 1 Chron. v. 15—22. About 3290 the Assyrians ravaged their country. Many of the Kedarenes were murdered, and their flocks carried off for a spoil.

The Dedanites fled to the woods, where many of them perished by hunger. The Kenites were carried prisoners to Nineveh; *Is.* xxi. 13—17; *Num.* xxiv. 21, 22. About A. M. 3420 Nebuchadnezzar the Chaldean ravaged the northern parts of Arabia, put multitudes of the Dedanites, Buzites, Tema-nites, Scenites, and Kedarenes, to the sword, burnt their cities, and carried off their wealth for a prey; *Jer.* xxv. 9, 23—25; and xlix. 30—33. Provoked by their contempt of himself, or by their depredations on his subjects, Alexander the Great, about A. M. 3678, in vain resolved to extirpate them. Antigonus, his mighty general, who attempted to succeed him; Pompey, the victorious Roman commander; and the emperors Augustus, Trajan, and Severus; attempted to reduce or destroy them in vain. Providence always, and sometimes miraculously, maintained the independency of these wild descendants of Abraham by Hagar; *Gen.* xvi. 12.

About A. D. 608, Mahomet, a crafty Ishmaelite, assisted, it is said, by a villainous Jew and a treacherous Christian monk, under pretence of reforming his country-men's gross idolatry, contrived a religious system, adapted to the then reigning taste of Jews and Christians as well as Heathens; promising to those who embraced it, manifold carnal enjoyments, both in time and in eternity. After spending about fourteen years in private attempts on his idolotrous neighbours, he was obliged to flee from Mecca, the place of his birth, to Medina, where he procured a considerable number of followers, who were called SARACENS.

Encouraged

Encouraged by this, he altered his plan, and began to propagate his tenets by fire and sword.—While a preternatural darkness of the sun, from June to October, presaged their ruinous influence, his army of Saracens prodigiously increased. Like locusts and scorpions, they chiefly ravaged and murdered the nations during the five months of summer; and it was about five prophetic months, or 150 years, before their ruinous power began to decline. The strength of their armies chiefly consisted in cavalry; and their incursions were rapid and violent. Dressed with turbans, or mitres, their heads appeared as if crowned; and their captains reckoned themselves on a level with kings. They had beards as men, but plaited their hair as women. They pretended to a masculine religion; but lust for women, revenge, and cruelty, chiefly marked their character. Their daring hearts and destructive weapons rendered their inroads alarming and terrible. Their tail, the very scum of their armies, spread misery and death wherever they went; and the delusions they propagated were ruinous and damning. But Abubekr, the Calif, or *successor* of Mahomet, made it a standing law that none should destroy corn or fruit-trees, or hurt any cattle, but when it was necessary for subsistence; and God so managed their conquests and ravages, that his faithful servants generally escaped. Nor, though they wrecked their fury upon empty and idolatrous Christians all along, from China to the Atlantic ocean, could they ever render themselves masters of the Christian capitals of Rome and Con-

Constantinople, even though they pillaged the former and often besieged the latter. By the direction of Satan, and of Mahomet and his successors (CALIPS) especially for the first eighty years, they murdered an infinity of mankind.

In Asia, they conquered Arabia, Canaan, Syria, Chaldea, Persia, Media, Armenia, Assyria, with part of Lesser Asia, India, and Tartary. In Africa, they conquered Egypt, Nubia, Lybia, Barbary, Fez, and Morocco, and other countries on the north of the river Senegal. In the Mediterranean, they seized upon Cyprus, Sicily, and many other islands. In Europe, they conquered Portugal and Spain, with part of Italy and France. From A. D. 760 to 910, their power was either at a stand, or more generally on the decline. Their setting up other califs in opposition to the mighty lords of Bagdad; the religious differences between the Persians and other Mahometans, and the terrible animosity occasioned thereby; the success of the Christians in Spain, and the perpetual inroads and growing power of the Seljukians in Persia; greatly weakened their authority. Tangrolipix, the Seljukian Turk, about A. D. 1040 or 1055, rendered himself sovereign of Persia, stripped the calif of Bagdad, who was the chief, of his civil authority, leaving him but a mere shadow of spiritual power.

In A. D. 1260, the Jenghizan Tartars utterly abolished the *califate* of Bagdad. Monstanfer, the calif, escaped to Egypt, where he and his successors enjoyed a show of spiritual government, till, in 1525,

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that country was conquered by the Ottoman Turks. In A. D. 1610, the Spaniards drove about 900,000 Saracens and Moors out of their country. For more than 400 years past, the Ottoman Turks have possessed a great part of their ancient conquests. Others, of Tartarian original, have still longer possessed their kingdoms of Persia, Indostan, &c. Thus these ISHMAELITES or SARACENS are, after an amazing blaze of earthly grandeur, reduced to, if not below, their ancient baseness. They, nevertheless, maintain their wonted independency; and still oblige the haughty sultans of Constantinople to pay them a yearly tribute of 40,000 crowns, as the condition of their allowing the Turkish pilgrims a safe passage to Mecca, their holy city; Rev. ix. 1—11; Dan xi. 40; Gen. xvi. 12.

XVII. The Scythians, Tartars, and Turks, are the offspring of Japheth, by MAGOG, and, perhaps, some others of his sons; Gen. x. 2; Ezek. xxxviii. xxxix. They have multiplied exceedingly; and have often made the most terrible irruptions into Europe or Southern Asia. About A. M. 3370, under Madyes, or Oguz Khan, they ravaged Western Asia. It seems they intended to have penetrated into Egypt, had not Psammiticus, by flattery and compliments, diverted them. It was not till after twenty-eight years, and the massacre of their chiefs, by Cyaxares' orders, that they evacuated Media, or submitted to its king. Much about the same period, they seem to have conquered China. About A. M. 3510, the Scythians carried on a furious war with Darius

Darius Hystaspis, the Persian. About A. M. 3754, the Parthians founded a powerful kingdom in Eastern Persia, which continued 482 or 475 years. Before the birth of our Saviour, the Dacians had begun to ravage the north-east parts of the Roman empire; but were reduced by the emperor Trajan, about A. D. 110.—The Sarmatæ began their ravaging of Germany about A. D. 69; but were reduced by the Huns about 450, and more fully by the Goths about 500. The Alans began ravaging Media about A. D. 70, and Europe, 120; and, at last, settled in Spain about 409. The Suevi began their ravages about A. D. 85; fixed their residence in Spain 409; and were subdued by the Goths about 585. The Vandals began their murderous incursions about A. D. 166. They ravaged all along from Germany to the Atlantic ocean, crossed the Mediterranean sea, and erected a kingdom in Africa, 407. Issuing from thence, about 455, they ravaged Sicily and Italy, and pillaged Rome; but, about 536, were subdued by Justinian, the emperor of Constantinople. Perhaps the Gallas or Giagas, in the heart of Africa, are part of their murderous descendants. About, if not before, A. D. 215, the Goths began their terrible ravages of the Roman empire. In A. D. 410, they took and burnt Rome; and, about the same time, fixed their residence in Italy, Gaul, and Spain. About A. D. 250, the Franks began their ravages; and, about 420, settled in Gaul, which, from them, has been since called FRANCE. The Heruli began their ravages about A. D. 256; and, along with others, abolished the

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the Roman empire in 476 ; but, within about sixty years, were once reduced by the Ostrogoths, and again by the emperor Justinian. About A. D. 257, the Burgandi began their ravages, but were reduced by the Franks, about 534. About 269, the Gepidæ began their incursions ; but about 572, the Lombards, who had just before established a powerful kingdom in Italy, subdued the rest. The Lombards themselves were reduced by Charles the Great, of France and Germany, about 200 years after. From A. D. 376, the Huns committed the most terrible ravages through a great part of Europe, and, at last, settled in Hungary. About the same time, the Haiathelite or Ephthalite Huns committed the most shocking depredations in the kingdom of Persia. From about A. D. 485 to 1390, the Bulgars frequently ravaged the Eastern empire ; but were at last reduced by the Ottoman Turks. Whether the Saxons, who so furiously warred in Germany, and who murdered the Britons of England and dwelt in their stead ; and the Marcomans, Alemans, and Quadi, who bore their part in ravaging the Roman empire ; were also of a Scythian or Tartar original, we cannot determine ; nor can we say what desolations were made in Tartary by the emigration of such multitudes towards the west. But it is certain that, by murdering the old inhabitants and one another, a great part of Europe was rendered a shambles of bloodshed and war, and turned into a *comparative desert*. Nor, till many ages afterwards, were these countries moderately peopled or cultivated. So general was the destruction, that
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the laws, and even the language, of the Romans or natives were extirpated; and the language of the ravagers, and their feudal system, inhuman diversions, and probations of causes, were every-where introduced. Thus the TOES of the image appeared, as *formed of iron and clay*; and the *grizzled hurses of the fourth chariot walked to and fro in the earth*; Dani. ii. 33, 41—43; Zech. vi. 7; Rev. vi. 4, 8; and viii. 7—12.

About A. D. 1000, Mahmud Gazni, with an army of Tartars and others, founded the empire of the Gaznevides in the East Indies, which continued for some ages powerful and flourishing. While the power of the Saracens was on the decline, multitudes of Turks had gradually poured themselves, from the north-east, into Persia and Mesopotamia. They formed four sultanies or kingdoms, near to the Euphrates: that of Bagdad in A. D. 1040 or 1055; of Damascus and Aleppo in 1079; and of Iconium in 1080. The first was by far the most powerful. For more than 200 years, God, by their own mutual contentions, and by the innovations of the European Croisades for the recovery of Canaan, and by the invasions of the Tartars, restrained their motions, and kept them, as it were, *bound by the river Euphrates*. Arisen from the smallest beginnings, Jenghiz Khan, an eastern Tartar, and his sons, between 1200 and 1260, conquered most of Asia, and the east of Europe, to the frontiers of Germany. Besides several smaller states in India, &c. they formed the three powerful empires of Kipjak, partly in Europe, and of China and Persia

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in Asia. None of these continued respectable in the Jenghizan family beyond the 9th or 10th generation. About A. D. 1400, Tamerlane, with a huge army of Tartars, over-ran Western Asia, murdered an infinity of mankind, many of them in cold blood, and founded the two powerful empires of Persia and Indostan; the last of which, comprehending about thirty-two kingdoms on this side the Ganges, is still governed by his Mogul descendants. Thus God has *multiplied Japheth, and made him dwell in the tents of Shem*; Gen. ix. 27; Rev. ix. 14.

To avoid the fury of the Jenghizan Tartars, Soliman Shah, a Turkish lord, with his three sons, attempted to cross the Euphrates to the westward. He was drowned in his passage. His two elder sons returned home and submitted to the enemy; and not long after Ortogrul the youngest, with his sons, Condoz, Sarubani, and Othman, crossed the river, and obtained from the Seljukian sultan of Iconium a settlement on the western borders of Armenia. Othman, from whom the Turks are still called OTTOMANS, becoming a valiant captain, many of Seljukians deserted their own sultans and joined him. With these he frequently routed the straggling Tartars or his Christian neighbours. His victories made the Ottoman bands prodigiously increase. The strength of their armies generally consisted in horsemen, of whom they have sometimes had a million in pay. Dressed in blue, scarlet, or yellow livery, they were extremely furious, desperate, and cruel; horrid blasphemers; and mad with zeal for the Mahometan delusion.

delusion. Assisted by newly-invented fire arms of a monstrous size, protected by sparkling breastplates, and steeled in heart with courage and fury, for almost 400 years they spread the most tremendous ravage and murder among the apostate Christians in the west of Asia and south-east of Europe. They began their conquests with the taking of Kutahi in Asia, A. D. 1281 or 1302, and ended them with the taking of Kaminiek in Poland 1672, or at the peace of Carlowitz in 1628. Under their emperors, Othman, Orchan, Amurath I. Bajazet I. (whom Tamerlain the Tartar so terribly routed, and carried about in an iron cage), Mahomet I. Amurath II. Mahomet II. Bajazet II. Selim I. Soliman, Selim II. Amurath III. and Mahomet IV. they made themselves masters of the whole of the eastern Romish empire, from Ethiopia on the south to Poland on the north, and from near the Caspian sea on the east to Straits of Gibraltar on the west. Few countries, mentioned in scripture, escaped their conquering fury. Those which they subdued, though anciently populous, rich, and fertile, were, by their murders and tyrannical oppressions, rendered a comparative desert. Instead of hundreds or thousands of wealthy and populous cities, none, except Constantinople in Europe; Smyrna, Bagdad, Aleppo, and Erzerum in Asia; Cairo and Alexandria of Egypt; to which we can scarcely add Algiers, Tunis, and Tripoli, in Africa; now deserve much notice; Gen. ix. 27; Zech. vi. 7; Rev. ix. 12—21; Dan. xi. 40—43.

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What tidings from the north and east shall hereafter terrify the Ottoman empire we know not: but in the beginning of the Millennium we expect the Turks, and their Persian, Ethiopian, Lybian, and Arabian, allies, to attack the Jews when just converted to the Christian faith and returned to Canaan, and miserably to perish in the attempt, leaving their carcases to fatten the fields, and their wealth for a spoil; Dan. xi. 44, 45; Ezek. xxxviii. xxxix. In the end of that happy period we expect the descendants of Magog, Russians, Tartars and Turks, or other like savages, with their wicked auxiliaries, to attempt an utter destruction of the Christians; but to be destroyed by some ruinous plague; Rev. xx. 8, 9.

XVIII. Notwithstanding God's destruction of the old world by a flood, to purge away its universal corruption, mankind quickly returned to their wonted wickedness, or invented new methods of guilt: and therefore, to preserve religion among them, God selected a peculiar nation for himself. For about 2000 years, the Jewish or Hebrew descendants of Shem were the distinguished people of God; Gen. ix. 26. Abraham himself was, for this purpose, separated from the rest of mankind; and he and his promised seed, *i. e.* those only by Isaac and Jacob, were by solemn covenant adopted into peculiar relation to the Most High. While Abraham himself was a blessing to the nations around, he was also highly favoured by God; and Isaac and Jacob were conceived by a supernatural influence; and were in like manner, by their instructions, example,

and otherwise, rendered public blessings to mankind. A seed, numerous *as the sand*, was promised to these divinely-confederated Patriarchs. But, to exercise their faith and patience, it had, during the first 215 years, increased to no more than 70 persons. In the last half of the 430 years, prescribed by God for their wandering condition, it increased into about three millions, men, women, and children, notwithstanding terrible oppression, and manifold attempts to murder their male children; Gen. xii. 1—3; xiii. 16; xv. 4, 5, 13, 14, 16; xvii. 4—7, 16, 19, 21; xviii. 10, 14; xxi. 1—8, 12; xxii. 17, 18; xxv. 21—34; xxvi. 3, 4; xxvii. 22—29; xxviii. 3, 14, 15; xxxi. 13; and xxxv. 11.—Gen. xli. Exod. i. Deut. vii. 7; x. 22; and xxvi. 5; Josh. xxiv. 2—4; Psal. cv. 6—24; Is. li. 2; Acts vii. 2—18.

When the Hebrews had sojourned in Egypt about 215 years, and had for almost an hundred been cruelly oppressed, God, notwithstanding their sinfulness and many compliances with the heathen abominations, did, in A. M. 2513, miraculously bring them forth from their bondage with great honour and wealth; and, by tenfold plagues, severely punished their Egyptian persecutors; Gen. xv. 14, 16; xli. 4; and l. 24, 25; Exod. i—xiv. Deut. xi. 2—4; iv. 20, 34, 37; v. 15; vi. 12, 21, 22; vii. 8, 18, 19; ix. 26; xiii. 10; xvi. 1; and xxvi. 6—8; Josh. xxiv. 5—7; Judg. ii. 1; and x. 11; 1 Sam. xii. 6, 8; Neh. ix. 9—11; Ps. lxvi. 5—12; lxxvii. 14—20; cxiv. 1; lxxx. 8; lxxxii. 5—7; lxxviii. 12, 43—52; cv. 26—38; cvi. 7—12; cxxxv. 8, 9; cxxxvi.

cxxxvi. 10—15; lxxiv. 12—15; and lxxxix. 10; Is. li. 9, 10; and lxiii. 9—15; Jer. xxxii. 20, 21; and ii. 6; Ezek. xvi. 2—7; xx. 5—10; and xxiii. 3; Acts vii. 18—36; and xiii. 17.

Notwithstanding their frequent murmurings, renewed rebellions, and repeated idolatries, God, for forty years, guided and protected them in the wilderness by a miraculous pillar of cloud; fed them with manna from heaven, and with water from the flinty rocks of Rephidim and Kadesh; and twice regaled them with the flesh of quails. In the most solemn manner, he gave them his laws, and appointed them governors in church and state for the execution of them. His tabernacle was erected among them, and their tents regularly pitched around it. And, having by diversified plagues cut off that wicked generation who contemned his promised Canaan, he, by a miraculous passage through Jordan, and by manifold victories over the natives, gave them the possession of that country. His tabernacle was erected in the middle of the land, his covenant of peculiar friendship renewed with them, and the influences of his Holy Spirit remarkably bestowed upon them; Gen. xii. 2, 7; xlii. 14—17; xv. 7—21; xvii. 7, 8, 21; xxi. 12; xxii. 17, 18; xxiv. 60; xxvi. 3, 4; xxvii. 28, 29; xxviii. 3, 4, 13—15; xxxv. 11, 12; and l. 24, 25; Exod. iii. 8; vi. 4—8; xv. 13—17; xxiii. 23—31; xxxiii. 14; and xxxiv. 10, 11; Num. xiv. 31; xv. 1; xxvi. 53—55; xxxiii. 51—54; xxxiv. and xxxv. 10; Deut. i. 7, 8; iv. 1; v. 16; vi. 1, 3, 10, 18; vii. 1, 2, 20—24; viii. 7—9; ix. 1—3; xi. 10, 21—

25; xii. 9, 10, 29; xxvi. 1; xxx. 18, 20; xxxi. 13; xxxii. 8—14; xxxiii. and xxxiv. 4; Josh. i. 2—6; iii. 10—13; vi. 3—5; viii. 1, 2; x. 8; and xi. 6.—Exod. xv—xl. Lev. i—xxvii. Num. i—xxxvi. Deut. i—xxxiv. Josh. i—xxiv. Neh. ix. 12—25; Psal. xliv. 3, 4; lxvi. 11, 12; lxxvii. 14—20; lxxviii. 12—55; lxxix. 8—11; xc. xcvi. 8—11; xcix. 6—8; cv. 39—45; cvi. 7—33; cvii. 1—7; cxiv. 1—8; cxxxv. 10—12; and cxxxvi. 16—22; If. xlviii. 21; and lxiii. 9—14; Jer. ii. 2, 3, 6, 7; xxxi. 2; and xxxii. 21, 22; Ezek. xvi. 2—14; and xx. 10—23, 35; Acts vii. 36—45; and xiii. 18, 19.

Their situation and fate in Canaan exactly corresponded with the benedictions of Jacob and Moses; Gen. xlix. Deut. xxxiii. Their territory was about 180 miles in length, from north to south; and 80 in breadth, from east to west. The river Jordan (which, taking its rise in Lebanon, and running southward, formed, in its course, the lake of Merom, and the far larger sea of Cinnereth, Galilee, or Tiberias) together with the brooks and rivulets which crossed the country, and a multitude of fruitful hills and vallies, rendered it exceedingly pleasant and fertile. Lebanon on the north, Hermon and Gilead on the east, Tabor in the middle, and North Carmel on the west, were some of the more delightful mountains. This territory comprehended about 9,231,000 acres of ground, which, after saving perhaps two millions for the Levitical cities, and for the chiefs of families, allowed each of the 601,730 warriors who conquered it, about twelve acres a-piece. The arable grounds yielded

yielded sometimes sixty or an hundred fold. The rich pastures produced large quantities of milk and honey. Thus, by the blessing of God, their land was fully capable of maintaining its numerous inhabitants. The Reubenites, Gadites, and half-tribe of Manasseh, had their portions on the east of Jordan; Num. xxxii. Deut. iii. Josh. xiii. The portion of the REUBENITES lay on the north-east of the Dead-sea of Sodom, and north of the river Arnon. It included Peor, Nebo, and Pisgah, hills which at present, make a very rugged appearance. Their principal cities were Heshbon, Jahaz, Bamoth-baal, Beth-peor, Medeba, Adam, Shittim, Bezer, Mephaath, Beth-jeshimoth, &c.; part of which the Moabites afterwards took from them; Num. xxxii. 3, 37, 38; Deut. iii. 12, 16; Josh. xiii. 15—21; and xxi. 36, 37; 1 Chron. vi. 78, 79; with II. xv. 2, 4, 6; and xvi. 9; Jer. xlviii. 21—24. Northward of the Reubenites, the children of GAD had their inheritance, in a soil more plain and fertile. Their principal cities were Dibon, Ataroth, Aroer, Jazer, Enon, Succoth, Penuel, Mahanaim, East Mizpeh, Ramoth-gilead, &c.; part of which were afterwards seized by the Ammonites and Moabites; Num. xxxii. 34—36; Josh. xiii. 24—28; and xxi. 38, 39; 1 Chron. vi. 80, 81; with Jer. xlviii. 21—24; and xlix. 2. Northward of the Gadites, in the large territory of Galilee of the Gentiles, were seated the Eastern MANASSITES. Their principal cities were Edrei, Ashtaroth, Golan, Gesnur, Sharon, Jabesh-gilead, Chorazin, Bethsaida, Gergatha, Gadara, &c. Num. xxxii. 39—42; Deut.

iii. 14, 15; Josh. xiii. 29—31; 1 Chron. vi. 71; Matt. xi. 21; Luke viii. 26. Nine tribes and a half had their portions on the west of Jordan. In the south parts, westward of the Dead sea, JUDAH had a large inheritance of about a hundred fenced cities, among which were, Libnah, Makkedah, Azekah, Engaddi, Adullam, Hebron, South Beth-lehem, Beth-shemesh, Gath, Ekron, Ashdod, Ashkelon, and Gaza; which last five the Philistines long retained; Josh. xv. and xxi. 13—16; 2 Chron. xi. 5—10; Neh. xi. 25—30. The SIMEONITES had their portion out of the south-west part of the territory of Judah. Their chief cities were Beer-sheba, Hormah, Ziklag, &c. Josh. xix. 2—8. The BENJAMITES had a small strip along the north border of Judah; it included Jericho, Bethel, Gibeon, Gibeah, Ramah, Gilgal, Mizpeh, Bahurim, Nob, Anathoth, Lod, Hadid, and Ono, and the northern half of Jerusalem; Josh. xviii. 11—28; Neh. xi. 31—35; Josh. xxi. 17, 18; 1 Chron. vi. 60; Ezra ii. 33. The DANITES had their portion on the west of the Benjamites. Their chief cities were Zorah, Eshtaol, South Gath-rimmon, Aijalon, Ekron, Gibbethon, if not also Joppa; Josh. xix. 40—47; and xxi. 23, 24; 1 Chron. vi. 69. Along the north border of Benjamin and Dan the EPHRAIMITES, had their portion. It abounded with pleasant hills; Ephraim, Gerizzim, Ebal, Zalmon or Salmon, &c. The principal cities were Sharon, Lydda, two Beth-horons, Shechem, Samaria, Beth-el, Shiloh, Najoth, Gezer, &c. Northward of this, was the portion of the
Western

Western MANASSITES. Their principal cities were Taanach, Beth-shean, Endor, Megiddo, Salem, Bezek, Theber, North Gath-rimmon, Tirzah, Cesarea, Antipatris; Josh. xvi. xvii. and xxi. 21—25; 1 Chron. vi. 66—70; Gen. xiv. 18; 1 Sam. xi. 8; Judg. ix. 47—50; and i. 27; 1 Kings xvi. 8, 9; Acts ix. 35, 36; and xxiii. 31, 33. Along the north border of these Manassites was seated the tribe of ISSACHAR. Their chief cities were Kishion, North Jarimuth, Tabor, Nain, Jezreel, Aphek, &c. Here were the mounts Tabor, Gilboa, and North Carmel, and the famed valley of Jezreel; Josh. xix. 17—23; and xxi. 28, 29; 1 Chron. vi. 72, 73; Luke vii. 11; 1 Kings xxi. 1; xx. 30; and xviii. 20; Judg. iv. 6; and viii. 18; 1 Sam. xxxi. 1; 1s. xxxv. 2; Hof. i. 5. Along the north border of the men of Issachar the ZEBULUNITES had their portion. Which, as well as the three preceeding, extended all along from Jordan on the east to the Mediterranean sea on the west; and contained the rivers Kishon and Belus, if not also part of mount Tabor. The chief cities were Cinnereth, or Tiberias, Cana of Galilee, Gennefaret, North Beth-lehem, &c., Josh. xix. 10—16; and xxi. 34, 35; Judg. i. 30; John vi. 1; and ii. 1; Matt. xiv. 34. Northward of the Zebulunites, on the west side, were seated the tribe of ASHER: whose principal cities were Rehob, North Hebron or Abdon, Aphik, Beth shemesh, Kanah, Accho or Ptolemais; Josh. xix. 24—31; and xxi. 30, 31; Judg. i. 31; 1 Chron. vi. 74, 75; Acts xxi. 7;—And on the east
side

side was the portion of the NAPHTHALITES; whose principal cities were Hammath, Ramah, Hazer, Kedesh, Beth-she mesh, Kirjath-sepher, Capernaum, &c.; Josh. xix. 32—38; and xxi. 32: 1 Chron. vi. 76; Judg. i. 33; Matt. xi. 23. This and the three next preceding portions lay mostly in Lower or Western Gallilee.

In correspondence with the legal dispensation they were under, and that they might be standing emblems of the people of God in their imperfect state, the Hebrews were generally happy or miserable as they obeyed or disobeyed the divine Lord of their country. Neglect to extirpate the idolatrous Canaanites issued in their sudden and often-repeated apostasy from God to the like abominations. This JEHOVAH punished with repeated and grievous oppressions, by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and Philistines. But, upon their repentance, he delivered them by Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and Samuel, their judges; Deut. iv—xiii. xxviii—xxxii. Exod. xxiii. 24, 32, 33; and xxxiv. 12—17; Lev. xviii. 24—30; Num. xxxiii. 52—56; Deut. vii. 2—5, 16, 25, 26; xviii. 9—12; and xx. 16—18; Josh. xxiii. 4—16; and xxiv. 20; Judg. i—xxi. 1 Sam. i—vii. Neh. ix. 26—31; Psal. cvi. 34—46; and lxxviii. 56—67; 2 Kings xvii. 7—23; Ezek. xx. 25—29; and xvi. 15—34.

About A. M. 2909, or rather twenty or thirty years later, the Hebrews wearied of their immediate subjection to God and his occasional deputy judges, desired

desired to have a king like their heathen neighbours. Their sinful desire was granted; but it did not alter the tenor of their happiness and misery to their advantage. Under Saul, their first king, they were reduced to the very brink of ruin: but under David and Solomon, who succeeded him, their glory and happiness were advanced to the highest, correspondent to the blessings of Isaac, Jacob, and Moses. The whole of the Canaanites who remained among them were reduced to slavery: and all the nations, from the river of Egypt on the south-west to the Euphrates on the north-east, Philistines, Edomites, Moabites, Ammonites, and Syrians, were rendered their tributaries; Lev. xxvi. Deut. iv—xii. xxviii. and xxxii. 15—43; 1 Sam. viii. 11—18; xii. 14, 15, 25; xvi. 1—13; xxiii. 17; xxiv. 20; xxv. 30; and xxvi. 25; 2 Sam. vii. 10—16; 1 Chron. xvii. 9—14; Gen. xxvii. 28, 29; and xlix. Deut. xxxiii. Psal. xx. xxi. lx. lxvi. and lxxxix. 3, 4, 19—29; and lxxii. cxxxii. 1 Sam. viii—xxxi. 2 Sam. i—xxiv. 1 Chron. x—xxix. 1 Kings i—x. 2 Chron. i—ix. Psal. xviii. cxliv. and lxxviii. 67—72.

To punish the apostacy of Solomon and his subjects, God, before his death, began to chastise them, by means of Hadad the Edomite, and of Rezon the Syrian. Immediately after it, the ten tribes of Ephraim, Manasseh, Simeon, Dan, Reuben, Gad, Issachar, Zebulun, Asher, and Naphtali, in A. M. 3075, revolted from the royal family of David, and formed a distinct kingdom of their own; which, under nineteen wicked sovereigns, of nine different families;

families, continued 254 years. To prevent their travelling up to the solemn feasts at Jerusalem, Jeroboam an Ephraimite, their first king, established among them the idolatrous worship of the golden calves. To these, Omri and Ahab added other idolatrous abominations, still more hateful. Notwithstanding the faithful warnings of Ahijah the Shilonite, and of the man of God from Judah, and of Jehu the son of Hanani, and of Micaiah, and of the wonder-working Elijah, and Elisha, and of Jonah, Amos, Hosea, and other prophets in their respective ages, the ten tribes continued obstinate in their iniquity, particularly in worshipping the calves of Beth-el and Dan. The frequent murder of their kings, especially just before the ruin of their monarchy, and the civil wars attending it; their repeated wars with the kingdom of Judah, and especially the invasions of the Syrians and Assyrians, rendered them generally miserable. The craft of Jeroboam I. the valour of Baasha, the miraculous victories of Ahab, the successful wars of Jehoshaphat, Jeroboam II. and Pekah, quickly issued in the ruin of their families and distress of their kingdom. Of the eleven cotemporary kings of Judah, only Aza, Jehoshaphat, and Jotham, were indisputably pious; and prosperity attended their reigns, and that of Uzziah. Rehoboam's inconstancy, and Joash's apostasy, were punished by Egyptian and Syrian invasions. Under the wicked reigns of Jehoram, Ahaziah, and Ahaz, the nation was reduced to the very brink of destruction. Ignorance, ingratitude, contempt of God, and his oracles and ordinances,

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breach of covenant with him; idolatry, devilish divinations; alliances with heathens around, and dependence on them instead of God; pride; hypocrisy; scornful obstinacy in wickedness; neglect of relative duties; selfishness; hatred; bloodshed; luxury; lewdness; injustice; oppression; falsehood; deceit; envy; covetousness; and every similar form of iniquity; having long prevailed among all ranks in Israel and Judah, God, by the Assyrians, fearfully punished them.

After Pul and Tiglath-pileser had distressed and weakened the kingdom of Israel, Shalmaneser quite destroyed it in A. M. 3283; and with Esarhaddon his grandson, about forty years after, carried off the poor remains of the ten tribes to Media and other eastern parts of the empire; whence few, if any of them ever returned to Canaan. From A. M. 3290 to 3294 Senacherib terribly ravaged the kingdom of Judah, and took most, if not all, their fenced cities, except Jerusalem. But, when he had brought up his forces to attack that sacred capital, God, in answer to Hezekiah's and Isaiah's prayers, by an angel, cut off 185,000 of them in one night, and delivered the city; Lev. xxvi. 14—39; Deut. iv. 25—28; xxviii. 15—68; xxix. 18—28; xxx. 18; xxxi. 16—20; and xxxii. 15—30; Josh. xxiii. 13—16; and xxiv. 20; 1 Sam. xii. 25; 2 Sam. vii. 14—16; 1 Chron. xvii. 13, 14; Ps. lxxxix. 30—51; 1 Kings ix. 6—9; xi. 9—13, 26—39; xiv. 7—16; xvi. 2—4; xvii. 1; xviii. 41, 45; xx. 13, 28, 42; xix. 17; xxi. 21—24, 29; and xxii. 15; 17, 28; 2 Chron. xviii. 6, 27; 2 Kin.

2 Kin. i. 6, 16; and iii. 17, 18; 2 Chron. xx. 15—17; Pf. lxxxiii. 1—18; 2 Chron. xxi. 12—15; and xxiv. 20; 2 Kings ix. 6—10; x. 30; viii. 10—13; xiii. 17—19; and xiv. 25; Hof. i. 4, 5; Amos vii. 9; and ii—ix. Mic. i—iii. iv. 11—13; and vi. vii. Hof. i. ii. 2—13; and iv—xiii. If. i—x. xvii. xxii—xxiv. — 1 Kings xi—xxii. 2 Kings i—xix. 2 Chron. x. xxvi. xxxii. 2 Kings xvii. 7—23; If. xxxvi—xxxix.

Though the Jews had been severely punished for their hypocrisy and lukewarmness in the reformation attempted by king Hezekiah, and notwithstanding the manifold warnings of Hosea, Isaiah, Micah, and other prophets, yet they ungratefully abused their deliverance from the Assyrians, and the unnumbered mercies of both church and state consequent thereto. A most shocking scene of idolatry, murder, witchcraft, and every thing horrid, opened under king Manasseh, about A. M. 3306; which, notwithstanding his own repentance, and the piety and zealous reformation of Josiah his grandson, issued in the ruin of the state. After Josiah's death in A. M. 3394, both kings and subjects abandoned themselves to the most enormous impieties; to contempt and forgetfulness of God; to hypocrisy in, or profane neglect or abuse of, his worship; to carnal confidence in themselves or their heathen allies; to profane swearing, and open violation of the sabbath; to neglect of relative duties, and want of natural affection; to hatred, murder, luxury, whoredom, perverting of judgment, falsehood, slander, and covetousness. To punish these and
their

their other enormities, under Manasseh and Amon, the Lord gave them up into the hands, first of Pharaoh king of Egypt, and then of Nebuchadnezzar the king of Babylon. He, in different invasions, wasted their country, carried captive their princes and people who escaped his sword, and in A. M. 3416 burnt their cities and temple, and rendered their land a desolate wilderness. While Daniel and others, who were first carried prisoners to Babylon, were kindly, and sometimes honourably, used, those who came after were treated with much severity, contempt, and derision. Such of the poor as were left in Canaan, and those who acceded to them, quickly after the murder of Gedaliah by Ishmael, retired to Egypt, where they mostly perished in a few years, when Nebuchadnezzar ravaged that country; Lev. xviii. 28, 29; and xxvi. 14—39; Deut. iv. 25—28; xxvii. 14—26; xxviii. 15, 68; xxix. 18—28; xxx. 17, 18; xxxi. 17—19; and xxxii. 15—30; Josh. xxiii. 13—16; and xxiv. 20; 1 Kings ix. 6—9; 2 Chron. vii. 19—22; and xxxiv. 23—28; 2 Kings xx. 17, 18; xxi. 11—15; and xxii. 16—20; Mic. iv. 10, 11; and ii. iii. vi. vii. Hab. i. and iii. 16; Zeph. i. ii. 1—3; and iii. 1—8; Hof. vi. 11; Amos ii. 4, 5; v. vi. and ix. 1—10; Is. i—v. vi. 9—12; ix. 13—21; xxiv. xxvii. 10, 11; xxviii. 14—22; xxx. 1—17; xlii. 17—25; lviii. 1—5; and lix. 1—15; Ezek. ii—xxiv. Jer. i—xlv. lii. — 2 Kings xxiv. xxv. 2 Chron. xxxvi. Lam. i—v. Jer. xxiv. xxix. Dan. i—v.

When the Jews, who were first carried captive, had been just seventy years in Babylon, Cyrus the Persian, who had, about two years before, taken Babylon, and abolished the power of the Chaldeans, by a solemn proclamation, A. M. 3468, commissioned them to return to their country and rebuild the temple of their God. To encourage them, he restored the sacred vessels which Nebuchadnezzar had brought away; and ordered his lieutenants on the west of the Euphrates to assist them with materials and money. About 30,000 of the tribes of Judah and Benjamin, and, perhaps, 12,000 of the other tribes, immediately returned, under the direction of Zerubbabel and of Joshua the high priest. Notwithstanding much opposition and trouble, in twenty years they rebuilt the temple and established the worship of God. About seventy years after, Ezra and Nehemiah, as deputies of the Persian king, reformed their corruptions and rebuilt the wall of Jerusalem. The Jews, meanwhile, astonishingly increased in numbers, and enjoyed a tolerable degree of happiness. The Ammonites, Moabites, Samaritans, Philistians, Edomites, and Arabians, indeed, took every opportunity to harass them; and Haman the Amalekite, by a plot, brought them to the very brink of destruction. But God, by means of Zerubbabel, Ezra, Nehemiah, Esther, and Mordecai, frustrated their attempts. Excepting that Artaxerxes Ochus, about 3653, ravaged their country, and transported multitudes of them into Egypt, or to the east of Media, for slaves, the Persian kings generally favoured them. But
neither

neither their mercies nor judgments restrained them from wickedness. They indeed, from this time, abhorred idolatry, which they reckoned the chief cause of their Chaldean captivity; but indulged themselves in marriages with the heathens; in cruelty to their Hebrew wives; in contempt of God's ordinances, and profanation of his sabbaths; and the like; Gen. xvii. 7, 8; Lev. xxvi. 40—45; Deut. iv. 29—31; xxx. 1—10; and xxxii. 35—43; 1 Kings viii. 46—50; Neh. i. 8, 9; Ps. lxviii. 22; and lxix. 35, 36; Is. i. 25—27; iv. 2—6; xi. 11—16; xix. 24, 25; xxiv. 22, 23; xxv—xxvii. xxxv. xiv. 1—3; xl. 1, 2, 9—11, 29—31; xli. 8—20; xlii. 13—16; xliii. 14—21; xliv. 21—28; xlv. 13—17; xlvi. 12, 13; xlviii. 16—21; xlix. 10—26; li. 11—23; lii. 1—12; lix. 19—21; and lx—lxvi. Jer. iii. 12—25; xii. 7—16; xxiii. 3—8; xxiv. 5—7; xxix. 10—14; xxx—xxxiii. l. 4—8, 19, 20, 28, 33, 34; and li. 6; Ezek. vi. 8—10; xi. 15—20; xvi. 60—63; xx. 34—38; xxviii. 24—26; xxxiv. 13—31; and xxxvi. 24—38; xxxvii. xl—xlviii. Hof. ii. 14—23; vi. 2; and xiv. 1—8; Joel iii. 1, 2, 16—21; Amos ix. 11—15; Obad. 17—21; Mic. ii. 12, 13; iv. 6, 7, 10, 13; v. 5—15; and vii. 12—20; Zeph. iii. 9—20; Zech. i—iii. vi. viii—xiv. Mal. i—iii.

While the Grecian armies, between A. M. 3672 and 3834, so often marched through the country of the Jews which lay between Syria and Egypt, God protected them in a marvellous manner. About 3672 Alexander the Great marched against them, to punish their assisting his obstinate opposers of Tyre.

But the humble supplication of their high priest entirely stifled his resentment, and secured his favour. He offered large sacrifices to their God, and confirmed to them whatever privileges they had enjoyed under the Persian kings. Having built Alexandria in Egypt, he settled multitudes of Jews therein, and allowed them the same privileges as his Macedonian subjects. About 368⁴ Ptolemy Lagus, king of Egypt, to revenge the attachment of the Jews to Laomedon his rival, furiously ravaged their country and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting them to places of power and trust, that many others followed them thither of their own accord. Seleucus Nicator of Syria, having built thirty-five, if not forty, new cities;—sixteen of which he called *Antioch*, after his father; nine *Seleucia*, after himself; six *Laodocia*, after his mother; three *Apamea*, and one *Stratonice*, after his wives; placed in them as many Jews as he could, and assigned them the same privileges as they had at Alexandria in Egypt. About 3720 Philadelphus king of Egypt, at his own expence, ransomed all the Jews who were enslaved in his dominions, and gave them their freedom. It is said, that he, or Euergetes his son, procured a Greek translation of their laws for the use of his famous library. Ptolemy Philopator offered large thank-offerings at the temple of Jerusalem for the victory which he obtained over Antiochus the Great: but, enraged that their priests or their God had hindered his access into the HOLY OF HOLIES, upon his return to Egypt, he terribly oppressed

pressed the Jews there, depriving them of their privileges; and assembled multitudes of them, in order to have them devoured by ravenous beasts. Instead of hurting the Jews, the animals furiously turned upon and devoured the heathen spectators. Provoked by his barbarity, the Jews of Canaan readily submitted to Antiochus the Great, who had invaded their country. He repaired their temple at his own expence; complimented them with 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt for its service; and confirmed to them all their privileges which had been granted by Alexander the Great. As Jerusalem was much depopulated, he exempted from tribute, for three years such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. But Scopas, the Egyptian general, quickly forced the Jews to return to the obedience of his master; and placed a garrison at Jerusalem. About A. M. 3828 Heliodore of Syria, by order of his master Seleucus, attempted to pillage the temple of Jerusalem; but an angel affrighted him from the undertaking; and soon after he was permitted to poison his master, and thus hasten ruin upon himself; Zech. ix. 8; and ii. 8; Joel iii. 16, 17; Ps. lxxviii. 29, 30; Zech. viii. 20; Ezek. xvi. 20; and xxi. 27; Dan. ix. 25; and xi. 14, 16, 20.

Antiochus Epiphanes was scarcely fixed upon the Syro-grecian throne when the Jews severely felt his madness and fury. Because Onias their high priest refused to comply with some heathen abominations, he turned him out of his office, and sold it to Jason,

his more complaisant brother, for 350 talents of silver. Disgusted with Jason, he quickly turned him out, and sold it to Menelaus, another brother, for 650 talents. When Antiochus was in Egypt, about A. M. 3834, the Jews, falsely informed of his death, made public demonstrations of their joy; and Jason attempted to recover the high priesthood. Provoked by this, and detesting their peculiar manner of worship, Antiochus, in his return homeward, forced his way into Jerusalem, murdered 40,000 of the inhabitants, and sold as many more for slaves. He carried off 1800 talents of the sacred money, and a great part of the furniture of the temple; and made two of his most inhuman favourites governors of the country. About two years after, mad with rage that the Romans had frustrated his designs upon Egypt, he ordered his troops, in their return through Judea to pillage the cities, murder such as were able for war, and sell the women and children for slaves. Upon the sabbath, when the Jews superstitiously declined to fight, his troops entered Jerusalem, killed multitudes in cold blood, and carried off 10,000 prisoners. They erected a fort hard by the temple, whence they might sally forth and murder such as dared to worship there. Not long after Antiochus dedicated the temple itself to Jupiter Olympius, a chief idol of the Greeks, and erected his statue upon the altar of burnt-offering. For 3300 mornings and evenings or 1150 days, the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, lewdness, and

and murder. Such Jews as refused to worship idols, or eat swines' flesh, were exposed to all the horrors of persecution, torture, and death. Eleazar, and a widow, with her seven sons, were the most distinguished martyrs. Others, hazarding every thing dear, instructed their neighbours, and warned them to avoid every sinful compliance. Mattathias a priest and his sons, Judas, Jonathan, Simon, &c. commonly called **MACCABEES**, took arms, and with astonishing bravery and conduct, defended their religion and liberties. After many lesser advantages, Judas, who succeeded his father in command, gave Nicanor, the Syro-grecian general, a terrible defeat, A. M. 3839; recovered the temple; repaired and purified it, and restored the worship of God; and repaired Jerusalem, which had been reduced to almost a ruinous heap. After he had with an handful of troops, for some years proved a terrible scourge to the Syro-grecians, Edomites, Arabs, and other heathens around, he was slain A. M. 3843, and Jonathan his brother succeeded him. He, and Simon his brother, who succeeded him, with astonishing bravery and prudence, continued to rectify the disorders of both church and state. Onias the high priest, son of the above mentioned, having settled in Egypt, where he afterwards built a temple for those of his nation according to the form of that at Jerusalem, these Maccabees officiated in Canaan both as high priests and as civil governors: but were both at last treacherously murdered. About A. M. 3869 Hircanus succeeded Simon his father. He first procured a
peace

peace with the now weakened Syro-grecians, and then revolted from their yoke, and rendered himself an independent sovereign of the Jews. He subdued the Edomites, and forced them to embrace the Jewish religion. He reduced the Samaritans, and demolished Shechem and Samaria their capitals, and raised their temple on mount Gerizzim. Alexander Janneus his son, after a short reign of Aristobulus his brother, succeeded him in A. M. 3899. He reduced the Philistines, obliged them to embrace the Jewish religion, and burnt Gaza their capital into a ruinous heap. He also reduced the Moabites, Ammonites, and part of the Arabians. Never since the days of Solomon had the dominion of the Jewish nation been so extensive. Never, but under these three reigns, were they, after the captivity, independent of the heathen powers, Persians, Greeks, or Romans; Dan. viii. 9—14, 23—25; ix. 25; and xi. 28—35; Zech. xiv. 1—3; xiii. 8, 9; xii. 2—8; x. 1—7; and ix. 13—16; Is. xlix. 24—26; and lxiii. 1—4; Mic. iv. 12, 13; Obad. 17—21; Ezek. xxv. 14; Zeph. ii. 7—9; Is. xi. 14; Num. xxiv. 17—19; Amos ix. 11—15.

By his cruelties, and other misconduct, Alexander had exceedingly disgusted many of his subjects, particularly the Pharisees. After his death, in A. M. 3925, his widow, with no small prudence, governed the nation for nine years. She was scarcely in her grave, when Aristobulus, her younger son, joined by multitudes of those who hated the Pharisees, contended for the crown and high-priesthood against Hircanus,
his

his elder but indolent brother. Finding that the Arabs assisted Hircanius, he, in A. M. 3940, applied to the Romans for help. But they, turning his enemy, under Pompey, quickly reduced the country. He, and several of his captains, pushed their way into the Holy of Holies. And soon after, Crassus, another Roman, bent on his fatal Parthian expedition, pillaged the temple of about 10,000 talents of silver. After Judea, had, for thirty-two years, been a continued scene of ravage and bloodshed, Herod, the son of Antipater, who had acted as a principal incendiary, by the assistance of Antony the Roman triumvir, obtained the crown through much barbarity and murder. Finding that neither force nor flattery could render him, who was a Gentile, at least by his father, and who, to please Augustus the emperor, had made heathen compliances, quiet on his throne, he, in A. M. 3984, resolved to recommend himself by rebuilding their ruinous temple. Within three years and a half, the principal parts were finished in a most magnificent form. It took eight years more for the rest; nay, in A. M. 4033, it appears not to have been finished; Ezek. xxi. 26, 27; Hag. ii. 6, 7, 22; Mic. v. 1—3; Zech. xiv. 1, 2; Mal. iv. 1; John ii. 20.

When the long-promised Messiah appeared in flesh, A. M. 4000, the Jews, finding their carnal imaginations and expectations no-wise answered in him, notwithstanding the clearest evidence in his doctrine, miracles, and behaviour, rejected and ignominiously crucified him; and did what they could to prevent the

the spread of his gospel among the Gentiles. To mark him actually come, the sceptre gradually departed from them. He had scarcely made his appearance in the temple, in the twelfth year of his age, when Judea was reduced into a Roman province, When he died, about twenty-four years after, they seem to have had no power of life and death in their hands. After the conversion of the centurion and his friends, Acts x. we find not the least vestige of civil power among them independent of the Romans.— The destruction of the Galileans at the temple by Pilate, the destruction of others by the falling tower of Siloam, the self-destruction of Judas the traitor, the alarming exit of Annanias and Sapphira, the consumption of Herod by worms, the blindness of Elyma the sorcerer, the murder of about an hundred thousand Jews, in Egypt, Syria, and Canaan, by their heathen neighbours, were but foreboding earnestts or the fearful miseries of that nation for their rejection of Jesus Christ. The appearance of pretended Messiahs, Simon, Dositheus, Theudas, Felix the Egyptian, and many others; the astonishing spread of the gospel through the Roman empire, and the persecution of Christians by Jews and Heathens, and even by the edicts of Nero the emperor, the multitudes of earthquakes in Europe, Lesser Asia, &c. the continued rumours of war, which disheartened many of the Jews from the cultivation of their fields; the hanging of a star, shaped like a sword, over Jerusalem for a whole year, the nocturnal blazing of a noon-tide light about midnight over the temple, and places about,

about, for half an hour, at the feast of tabernacles; a cow's bringing forth a lamb while she was led forward to the altar for sacrifice; the spontaneous opening of the east gate of the temple while shut with strong bolts, though twenty men could in general scarcely open it; the apparitions of armies in the air, fighting battles, and besieging cities; the unaccountable, and absolutely obstinate, crying of a country fellow, called *Jesus*, in the city for more than seven years, especially at the solemn feasts, "*Woe to Jerusalem—Woe to the people—Woe to the temple;*" and who, while at last he added "*Woe to myself;*" was struck dead on the spot, were providential omens thereof; Ps. xxii. 6—20; xxxv. 11—26; and lxix. 1—21; Prov. i. 20—32; Is. viii. 14, 15; xlix. 4, 7; l. 2—9; lii. 14; liii. 1—8; and lxv. 1, 2, 5, 6; Dan. ix. 24; Zech. xi. 8—13; Mat. ii.—xxviii. Mark i—xv. Luke iv—xxiii. John v—xii. xviii. xix. Acts ii—xxviii. Gen. xlix. 10; Is. lxvi. 6; Joel ii. 30, 31; Zech. xi. 1; Mat. xxiv. 3—13, 24, 30; Mark xiii. 5—13, 24—26; Luke xxi. 7—17, 25; Acts ii—xxiv. 1 Thess. ii. 14—16.

About A. D. 67 Cestius Gallus, the Roman governor of Syria, having invested Jerusalem, raised the siege without any visible reason, and retired with the Jews at his heels. Taking this opportunity the Christians, as directed by their Lord, left the city, and retired to Pella beyond Jordan, where Providence protected them; Matth. xxiv. 15, 16; Mark xiii. 14, 15; Luke xxi. 20, 21. Not long after Vespasian, whom God just then marvellously advanced to

to the Roman throne, in A. D. 69, invaded their country from the north-east, and quickly spread murder and flames all along to the south-west. Beginning at Galilee, where the inhabitants of Chorazin, Bethsaida, Nazareth, and Capernaum, had been principal rejecters of Jesus Christ, he took the cities by force, burnt them into heaps, and murdered almost every inhabitant. The Jews resisted with madness, and chose rather to murder themselves than surrender to the most compassionate generals. No where was the scene more shocking than at Jerusalem, where the worship of God had been long profaned, and our Lord had been crucified. The Romans invested the city while the Jews, not only from Canaan, but from the countries around, were assembled to keep their passover, perhaps to the number of two or three millions. Thus their solemn feast, which commemorated their miraculous deliverance from Egypt, and which prefigured Jesus' death, and at which he had been crucified, became their snare and trap. Split into three different factions, the besieged Jews spent their time in barbarously murdering one another; or united in desperate, but unsuccessful sallies, against the Romans. Some even in sport murdered their fellows, to try the sharpness of their swords. At last the faction, headed by Eleazar, was treacherously massacred; and, while the heaps of unburied corpses occasioned a pestilence, their destruction of each other's magazines hastened a terrible famine. Even the most delicate ladies were obliged to broil their infants for food. Meanwhile
the

the Jews scorned every gracious proposal, which the compassionate Titus, now general for Vespasian his father, could make them. Having besieged the city about six months, the Romans, A. D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they met with. While the streets ran with blood, the air was filled with the groans of the dying, the howlings of the terrified, and the desperate outcries of the ravished; and the flames of the burning city ascended up to heaven. Instigated by a pretended Messiah, 6000 took refuge in the temple. Titus was extremely bent upon preserving it; but one of his soldiers, by casting a brand, set it on fire. Nor could all his authority make his loving and obedient troops so much as attempt to quench the flames. The outcries of the Jewish beholders became then absolutely infernal. Not long after its rival temple in Egypt, built by Onias, shared a similar fate. Jerusalem was turned into a ruinous heap. The foundations of the temple were plowed up, probably in quest of treasure: and, for the like reason, much of the rubbish of the houses was turned up; and it is said, not only the bellies of the dead, but of the living, were ripped up, for the sake of the gold which they were supposed to have swallowed. Besides 257,660, who perished in other places, 1,100,000 are said to have lost their lives at Jerusalem alone. Titus caused the ringleaders in the rebellion to be crucified all round the city, till no more wood for crosses could be had. About 97,000 were taken

prisoners. Many of these were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria, to be devoured by wild beasts in the public diversions, or sold at the lowest rate for slaves. Not one descendant of David, that could be found, was left alive. Nevertheless, multitudes of Jews still remained in the Roman empire. These, about A. D. 119, murdered about 500,000 of the Roman subjects, christians and heathens. But Trajan the valiant emperor, with no small difficulty, and with terrible bloodshed, reduced them. About A. D. 134 Elius Adrian the emperor prohibited them from circumcising their children, and appointed a colony of heathens to rebuild Jerusalem, and name it *Elia*, after himself. About 200,000 Jews assembling under Barcocab, one of the banditti who had, for a century before, infested Canaan with their robberies, and now a pretended messiah, murdered the Roman subjects wherever they could find them. With no small difficulty, the Romans defeated them in battle. After a siege of three years, they took Bitter their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews are said to have been slain by the sword, besides those who perished by fire, famine, or pestilence. For several years fairs were held in Syria for selling the prisoners; and, of those who were transported to Egypt, many perished by hunger, shipwreck, and massacres. Adrian built his city on mount Calvary; and, in contempt of the Jews, erected a marble statue of a swine over its principal gate.

gate. For about 500 years after this they durst not, without bribing the soldiers or hazarding their lives, approach near the ruins of their once sacred capital.

Since this period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ. Their numerous pretenders to messiahship, in every age and nation, have hardened them in their delusions, and drawn upon them an infinity of mischiefs. Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian califs, kings of Spain, France and England, and princes of Germany; and often from the groundless fury of the enraged populace in these places. A few instances shall represent their miserable condition. About the beginning of the fifth century of the Christian æra, the people of Macedonia, Dacia, Syria and Minorca, murdered multitudes of them on account of their insulting their religion, and forced the remainder to hide themselves in dens and caves of the earth. In the sixth century Julian, their pretended messiah, and his followers, drew upon themselves, by their insolence, the death of 20,000, and the enslavement of as many more. In the eleventh, twelfth, thirteenth, and fourteenth centuries, the popish crusaders murdered them almost wherever they could find them; while the Jews themselves murdered their own children, that the crusaders might not cause them to be baptized. About the beginning of the thirteenth century, Nasser the Arabian calif, provoked by their madly running after pretended Messiahs, scarcely

left one of them alive in Mesopotamia and the places around. After various confiscations of goods, banishments, and bloody massacres, they were finally expelled from England by king Edward, A. D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominion, he confiscated it for himself; so that most of them perished through want. After several banishments and massacres, they were, in 1300, finally expelled from France. About 1492 the Spanish banished six or eight hundred thousand of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcases lay unburied. Between A. D. 1663 and 1666, scarcely any of them were left alive in the Persian empire. To save their lives or wealth, many of them have, from age to age, pretended to embrace the Romish idolatry. Perhaps at present sixteen or twenty thousand of them are professed Papists in Portugal and Spain, and not a few of them in clerical orders. These their friends endeavour to have circumcised at death; Lev. xxvi. 14—39; Deut. iv. 26—28; xxviii. 49—68; xxix. 18—28; xxx. 17, 18; xxxi. 16—18, 29; and xxxii. 15—34; Ps. ii. 1—5, 9; xxi. 8—12; xxxv. 23, 26; xl. 14, 15; l. 2, 3; lxix. 22—28; lviii. 2—11; lix. 11—15; cix. 1—20; cx. 5, 6; cxxxii. 18; cxi. 9, 10; and lv. 15, 23; Prov. i. 24—32; Is. ii. 6—21; iii. 1—26; iv. 1; v. 24—30; vi. 9—12; viii. 15, 21, 22; ix. 13—21; xxiv. 1—22; xxvii. 10, 11; xxviii. 17—23; x. 22, 23; xlii. 19, 20, 22—25; lix. 1—18; lxv.

lxv. 2—7; 11—15; and lxvi. 3, 4, 6, 7, 14—18; Ezek. vi. 1—7; vii. ix. xv. and xvi. 35—39. Dan. ix. 26, 27; Hof. iii. 4; Amos ix. 1—10; Zeph. i. 13—18; Zech. xiii. 8; and xiv. 1, 2, 4, 5; Mal. iv. 1, 3, 5, 6; Matth. iii. 12; viii. 12; xii. 43—45; xxi. 37—44; xxii. 6, 7; xxiii. 34—39; xxiv. 1—41 and xxvi. 64; Mark xii. 1—9; and xiii. 1—31; Luke xi. 49—51; xiii. 1—9, 24—35; xvii. 22—37; xix. 14, 27, 41—44; xx. 16—18; xxi. 20—33; and xxiii. 29—31; John v. 43; vii. 34; and viii. 21, 24; Rom. xi. 8—25; 1 Thess. ii. 15, 16; Heb. ii. 3; vi. 6—8; and x. 26—31; 1 Pet. iv. 17, 18; 2 Pet. ii. 9—22; and iii. 9—11; Deut. iv. 27, 28.

Notwithstanding their inexpressible miseries, the Jews, every-where scattered, have, for 1700 years past, remained a people distinct from the rest of mankind; and never, in the common manner, incorporated with others. It is computed that their present number amounts to 3,000,000; one of which lives in the Turkish empire; 300,000 in Persia, India, and China; and 1,700,000 in Africa and Europe. Except in Portugal and Spain, their condition is now generally tolerable. It is even observable that scarcely one of their distinguished oppressors, whether persons or nations, hath long escaped the vengeance of Heaven. About A. D. 1866, or 2016, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world. When they shall

be just settled, the Turks and their allies we expect will attempt to dispossess them, and seize on their wealth, but shall miserably perish in the enterprize; Lev. xxvi. 40—45; Deut. iv. 29—31; xxx. 1—10; and xxxii. 35—43; 1 Kings viii. 46—50; Ps. lxviii. 22—30; and lxix. 35, 36; Is. i. 25—27; iv. 2—6; ix. 1—7; xi. 11—16; xix. 24, 25; xxiv. 22, 23; xxvii. 12, 13; xxv. xxvii. xxxv. xli. 8—20; xlii. 9—16; xliii. 18—21; xliv. 23, 26, 27; xlv. 17; xlvi. 12, 13; xlix. 10—26; li. 11, 17—23; lii. 1—12; liv. 14. 8—13; lvi. 8; lvii. 13—19; lviii. 12; lix. 19—21; and lx—lxvi. Jer. iii. 18; xxiii. 3, 4, 7, 8; xxx. 3, 8—11; xxxi. 1, 8, 10, 38—40; xxxii. 36—44; xxxiii. 6—14; and l. 4, 5; Ezek. xi. 16—20; xvi. 60—63; xx. 34—38; xxviii. 24—26; xxxiv. 13—31; xxxvi. 24—38; and xxxvii—xlvi. Dan. xii. 1; Hof. i. 11; iii. 5; ii. 14—23; vi. 2; and xiv. 1—8; Joel iii. 1, 2, 16—21; Amos ix. 11—15; Obad. 17—21; Mic. ii. 12, 13; iv. 6, 7, 13; v. 5—15; and vii. 12—20; Zeph. iii. 9—20; Zech. viii. 7, 13; x. 6—12; xii. 2—9; and xiv. 1—11; Rom. xi. 15, 26—32; 2 Cor. iii. 16; Ezek. xxxviii. xxxix.

XIX. No history is more important than that of the CHRISTIAN CHURCH in her Head and members. This world was chiefly created for a theatre, on which JEHOVAH might transact the work, and display the glories, of our redemption. To prepare the way for this great work, God permitted mankind to fall in Adam their covenant head. In prosecution of it, he published the first promise in Paradise; instituted sacrifices;

sacrifices; and, by an effusion of his Spirit, made the descendants of Seth to distinguish themselves from those of Cain, and observe social and public assemblies for his worship. By an overflowing flood, he swept off the multiplied offspring of the serpent; and testified that the grant of the earth to man, under the first covenant, was entirely annulled. Immediately after the flood, he bestowed on Noah and his descendants a new grant of the earth, founded on that new covenant which cannot be broken by men's sin. When the seed of the serpent again waxed strong, and attempted to defeat his designs in their building of Babel, he dispersed them, but it was round about Canaan, where the Redeemer intended to appear in manhood, and from whence the glad tidings of redemption were to be published; Gen. i—xi. To preserve religion in the re-corrupted world, God separated Abraham and his seed for himself by a peculiar covenant relation, founded on, and emblematic of, the covenant of grace. For almost two thousand years, he marvellously preserved that family, out of which the Messiah was to spring, and continued the true religion among part of them; even under the oppression of the most powerful and active agents of hell. To them the covenant of grace was gradually manifested, and confirmed by many solemnities, signs, and types; Gen. xii—l. &c.

Intending quickly to abandon the rest of mankind to the slavery of Satan, he, by the deliverance of his people from Egypt, farther separated them for himself. To regulate and fix them in this state, he

added

added a multitude of positive laws, which, whether *ecclesiastical* or *civil*, did almost all exhibit Jesus Christ and his work of redemption. The fate of that generation in the wilderness, the remarkable effusion of the Holy Ghost on their children, their unbloody victories over the natives, and safe settlement in Canaan; their mingled troubles, deliverances, and rests under the judges, and their glory and wealth under David and Solomon, were but so many figures of the approaching redemption by Jesus Christ. To mark their imperfection, and their true design, the most purifying ceremonies, as the *sin offering*, *annual expiations*, and *water of separation*, remarkably spread defilement. The Jewish nation, church, and ordinances, had no sooner arrived at their meridian glory, than they began to fade, and make way for the exhibition of Christ himself. Whilst the captivity in Babylon weaned them from their obstinate attachment to idolatry, the loss of the diadem of David's family, of the the magnificence of the temple, and of the Urim and Thummim, sacred fire, ark, Shechinah, and, perhaps, other principal types, taught them to look for the speedy manifestation of the things prefigured. The dispersion of the Jews through the Persian, Grecian, or Roman empires, with their sacred books along with them, prepared the nations, as by broken hints, for the spread of the gospel by means of the pentecostal converts, or of the preachers who followed them into their several countries. By the successive rise and fall of the Chaldean, Persian, and Grecian empires, God had shewn that every alteration

ration of external government did but change the form of men's sinfulness and misery, if not add thereto. After repeated attempts, Satan had, in the constitution and extent of the Roman empire, erected the strongest battery against God and his Christ which had ever existed, and had reduced God's separated nation to the lowest depth of corruption and misery. And, that the appearance of Jesus might be the more observable, the miracles, once so common in Israel, had, for 700 years, almost entirely ceased; nor for 400 had one prophet appeared among them; Exod. iii. to Esth. x. &c.

In the fulness of time, A. M. 4000, when the long continued tribeship and legislative power were departing from the descendants of Judah; when that tribe had undergone manifold calamities, and changes of government and masters;—when Daniel's *seventy weeks*, or 490 years, from the edict of Artaxerxes to rebuild Jerusalem, were just expiring;—when the nations had been *shaken*, by the rise of the Persian, Grecian, and Roman empires, and by the fall of the two former;—when the second temple yet *stood*, but hastened towards ruin;—when the family of David remained distinct in genealogy, but was extremely debased;—when both Jews and Gentiles generally expected the unparalleled birth of a glorious Redeemer;—and when an uncommon peace, of about twelve years continuance, extended over most, if not all, the world;—the eternal Son of God, without any change in his divine nature or person, assumed a real manhood; in respect of which he became the Son of
Eve,

Eve, Abraham, Isaac, Jacob, Judah, Jesse, David, and Mary the virgin; and was born at Bethlehem. Endowed in this manhood with an incomparable fulness of gifts and grace, and peculiarly supported in his work, his perfection in knowledge, in wisdom, holiness, meekness, and zeal, was amazing; Gen. xlix. 10; Ezek. xxi. 27; Mic. v. 3, 5; Dan. ix. 24; Hag. ii. 6—9, 21—23; Mal. iii. 1; Num. xxiv. 17; Is. vii. 14; ix. 6; xxviii. 16; xl. 3, 5, 9, 10; xlviii. 17; xlix. 26; and xlv. 17—25; Jer. xxiii. 5, 6; and xxxiii. 15, 16; Hof. i. 7; Psal. xlv. 6; and xcvi. 7; Heb. i. 6; Prov. viii. 22, 23, 30; Psal. ii. 7; Zech. xiii. 7; Exod. xxiii. 21.— Gen. iii. 15; xii. 3; xxii. 18; xxvi. 4; xxviii. 14; and xlix. 10; Deut. xviii. 18; Jer. xxx. 21; Is. xi. 1, 10; Luke i. 69; 2 Sam. vii. 12, 14; Ps. lxxii. 1; and lxxxix. 3, 20; Ezek. xxxiv. 23, 24, 29; xxxvii. 24, 25; and xvii. 22; Is. liii. 2; iv. 2; and vii. 14; Zech. iii. 8; Dan. ii. 34, 35; Jer. xxxi. 22; Mic. v. 2; Luke i. 32, 35; with Mat. i. Luke i—iii. 23—38; Rom. i. 4; and ix. 5; John i. 14.— Is. xlix. 1—3; xlviii. 16, 17; xi. 2—4; lxi. 1—3; l. 4—7; and xlii. 1—6; Ps. lxxxix. 19—21; xlv. 2, 7; ii. 6; xviii. 50; xxviii. 8; and cxxxii. 17; 1 Sam. ii. 10; Dan. ix. 24; Is. x. 27; xlix. 8; lii. 13; liii. 7, 9, 11; lix. 17; and lxiii. 5; Ps. xvi. 8; xviii. 28—36; xxviii. 7; xl. 7, 8; and lxix. 9; Prov. viii. 14; Zech. ix. 9; Jer. xxx. 21; Matt. iii. 15, 17.

Having, as our *surety*, engaged to pay the debt which we owed to the law and justice of God, he, in the character of our *High Priest*, offering himself in sacrifice

sacrifice to his Father, appeared in the likeness of sinful flesh, the manner of his birth being extremely debased. Hatred, contempt, reproach, poverty, and trouble, were his inseparable attendants in life. In his infancy, Herod attempted to murder him. During his public ministry, he wandered about without any fixed abode. While Satan repeatedly tempted him to the vilest of crimes, Jews, Samaritans, and others, affronted and abused him. In ratifying the new covenant, and abolishing the ancient ceremonies by his death, his sorrows were quite inexpressible. While Judas, instigated by Satan, betrayed him, and Peter thrice denied him, the other disciples forsook him. Notwithstanding his manifest innocence, Jews and Gentiles of all ranks concurred to persecute and murder him. He was spit upon, buffeted, scourged, condemned, and crucified. Not only in the garden, but when his body was distorted on the cross, his Father deserted him, and loaded him with the impressions of his wrath. While nothing but gall and wormwood were allowed to quench his thirst; while the soldiers in sport parted his garments, and the profligate multitude insulted him with scoffs, he, imploring forgiveness to his murderers, and committing his soul to God, expired, an atonement for sin. Yet, notwithstanding repeated attempts, not a bone of him was broken. He was interred in the tomb of *the rich*, but sealed up and watched by *the wicked*. Upon the third day, he conquered death, and rose again to receive his glorious reward. And, after he had sufficiently manifested the reality of his resurrection,

resurrection, and instructed his disciples, he ascended into the *sanctuary* and *holy of holies* above, to make continual intercession for us ; Jer. xxx. 21 ; Ps. xl. 6—8 ; Exod. xxviii. xxix. Lev. i—v. viii. ix. xvi. Num. xix. xxviii. xxix. Ps. cx. 4 ; xxii. 1—21 ; xxxv. 11—21 ; xl. 1—15, 17 ; xli. 5—9 ; lxix. 1—21, 29 ; lv. 3—9 ; cix. 2—4 ; and lxxxix. 38—45 ; Is. xi. 1 ; xlix. 7 ; l. 8 ; xxv. 8 ; lii. 14 ; and liii. Mic. v. 1 ; Hof. xi. 1 ; xiii. 14 ; and vi. 2 ; Dan. ix. 24, 25 ; Zech. ix. 9 ; xiii. 7 ; iii. 9 ; and xii. 10 ; Luke xiii. 32, 33 ; and ix. 31 ; Matt. xii. 40 ; xvi. 21 ; xvii. 9, 22, 23 ; xx. 18, 19, 22, 28 ; xxi. 38, 39 ; and xxvi. 2, 21, 23, 24, 31, 32, 34 ; John i. 29, 36 ; ii. 19 ; vi. 70, 71 ; x. 11, 18 ; xi. 50 ; xii. 24, 27, 31—33 ; xiii. 18, 21, 38 ; xv. 13 ; xvi. 7, 10, 21, 22 ; and xx. 17 ; Ps. xvi. 9, 10 ; and cx. 1. — Matt. ii. iv. 1—10 ; viii. 20 ; ix. 3, 11 ; xi. 19 ; xii. 24 ; and xxvi. xxvii. Luke xi. 15, 16 ; xv. 1 ; xx. 20 ; and xxii. 23 ; John v. 16 ; vi. 60, 66 ; vii—x. xi. 47, 48, 57 ; and xviii. xix. xx. Acts i. 1—11 ; Heb. v—ix. and x. 22.

In his debasement and glory he was, and is, equally the *Saviour*, *Shepherd*, *Prophet*, and *Teacher*, of his church, whether Jews or Gentiles ; feeding them, particularly the poor, by his truths, ordinances, influences, and blessings. His personal ministrations were chiefly confined to Judea, especially in the courts of the temple at Jerusalem, where multitudes attended ; and in the regions of Galilee, where the grossest ignorance had long prevailed. He confirmed his precious, seasonable, practical, and sanctifying doctrines

trines by miracles unnumbered, and which emblematically represented his spiritual work in the redemption of men. He feasted thousands on a few loaves, without diminishing the food. He healed the most incurable diseases; made the blind to see, the deaf to hear, the dumb to speak, the dead to live, the devils to leave the possessed, the storms to become calm, the trees to wither, the fishes to assemble into nets, or even to bring the money which he needed. And yet his ministrations had but inconsiderable success in the conversion of sinners; Gen. xlix. 10, 18; Ps. xiv. 7; liii. 7; and xcvi. 2, 3; Is. xix. 20; xlii. 7; xlv. 17, 22; xlvi. 13, xlviii. 17; xlix. 6, 7, 25, 26; lix. 20; and lxiii. 1—5. Jer. xxiii. 6; and xxxiii. 16; Hof. i. 7; Zeph. iii. 17; Zech. ix. 9, 11; Matt. i. 21; Luke i. 31, 47.—Psal. xxiii. 1—3; Is. xl. 11; xlix. 9, 10; and xli. 17, 18; Ezek. xxxiv. 11—16, 22—29; and xxxvii. 23—27; Mic. v. 4, 5; Zech. xiii. 7; and xi. 7, 11.—Hag. ii. 7, 9; Mal. iii. 1—3; Is. xli. 27; ix. 1, 2; lii. 7, 15; and xl. 3; Deut. xviii. 15—19; Gen. xlix. 10; Ps. xxii. 22; and xl. 9, 10; Prov. i. 20—24; viii. and ix. 1—12; Job xxxiii. 23; Is. xi. 9; xlii. 1, 3, 6, 7; xlix. 6; l. 4; xlviii. 17; liv. 13; lv. 3—11; and lix. 19, 20; Luke i. 79; and ii. 32.—Mal. iv. 2; Is. xxix. 18, 19; xxxv. 5, 6; and xli. 17; Ezek. xxxiv. 16; Is. xxv. 8; Hof. xiii. 14; Matt. iv—xxv. Mark i—xiii. Luke iv—xxi. John ii—xvi. Rom. xv. 8; Heb. i. 1; and ii. 3, 4; Acts x. 38.—Is. xlix. 4; liii. 1; and vi. 9, 10; John xii. 37—40.

Amidst his lowest debasement he discovered his *Royal Headship* over his church. He taught in his own name. He appointed twelve and afterwards seventy more of his disciples to act as his deputies, heralds, and ambassadors, in the work of the gospel. He, at least twice, expelled the merchants from the courts of the temple. He instituted *baptism* and his own *supper* for seals of his covenant. Being raised from the dead he more abundantly exercised his kingly office in appointing extraordinary and ordinary officers in the church, and in qualifying them with the Holy Ghost. He issued forth his oracles, and appointed his gospel ordinances. And he extends his dominion in the world by increasing, ruling, and protecting, his subjects, and by restraining and conquering his and their enemies; Gen. xlix. 10; Psal. ii. 6; xxi. 3—6; xxiv. 7—10; viii. 1; xlv. 6, 7; lxxviii. 18—35; lxxxix. 19—37. xciii. xcvi—c. cxviii. 22; xxii. 27—31; cxxxii. 17, 18; lxxii. and cx. Song i. 4, 12; iii. 6, 9, 11; and vii. 5; Is. ii. 3, 4; iv. 2; ix. 6, 7; xi. 3—5; xii. 6; xxiv. 15, 16, 23; xxv. xxxii. 1, 2; xxxv. 2; xl. 9—11; xlii. 1—4; xlv. 5—26; lii. 13, 15; liii. 11, 12; lv. 4; and lxiii. 1—6; Jer. xxiii. 5, 6; and xxxiii. 15, 16; Ezek. xvii. 22, 23; xxi. 27; xxxiv. 24, 29; xxxvii. 24, 25; xlv. 3; xlv. 7, 8, 22—25; and xlvi. 1—8, 10; Dan. vii. 13, 14; ii. 44; ix. 25; and xii. 1; Hof. iii. 5; and xiii. 10, 14; Mic. ii. 13; iv. 3, 8; and v. 1, 2, 4, 5; Zeph. iii. 15, 17; Zech. vi. 12, 13; xi. 4, 7; xiii. 7; and xiv. 9; Mal. iii. 1—3; Luke i. 32, 33; 1 Cor. xv. 2, 25 — Matt. iv—xxvi.

Mark

Mark i—xiv. Luke iv—xxii. John i—xix. Acts i—xix. Rev. i—xxii. 1 Tim. i. 17; and vi. 15, 16.

For almost two thousand years after the call of Abraham, and especially after the departure of the Israelites from Egypt, very few Gentile sinners had been converted, or even called to fellowship with God. But the promised Shiloh had scarcely appeared in the likeness of sinful flesh when wise men from the East, two centurions, the Syro-phenician woman, and the Samaritans and Greeks, received him by faith. He had scarcely ascended to heaven when he poured down the Holy Ghost in a wonderful manner. Qualified by his influences, the apostles and others, beginning at Jerusalem, preached with amazing success, and confirmed their doctrine by miracles. Within about forty years, Arabia, Egypt, Ethiopia, and Cyrene, on the south and west; Chaldaea, Mesopotamia, Assyria, Armenia, and Persia, on the east; Phenicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum, * Italy, if not also France, Spain, and Britain, on the north and west; had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies, under the apostles, evangelists, prophets, pastors, teachers, ruling elders, and deacons, whom he had appointed; and walked in holy fellowship

N. B. The churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, Colosse, Galatia, Perga, Pamphylia, Cilicia, Pisidia, &c. were in Lesser Asia; those of Philippi, Thessalonica, and Corinth, in Greece; and of Rome, in Italy.

with God, and among themselves. Wretched ignorance, gross idolatry, vain superstition savage barbarity, shocking lewdness and other like abominations were, by the power of the gospel, obliged to give place to spiritual knowledge, piety, and virtue in every form; Gen. xlix. 10; Is. xi. 1, 10; and ii. 2; Mic. iv. 1; Joel ii. 28; Prov. i. 23; Is. xxxii. 15, 16; and xlv. 3, 4, 5; Matt. x. 23; and xxviii. 20; John xiv. 17, 18, 26; xv. 26, 27; xvi. 7—14; and xx. 22; Luke xxiv. 49; Acts i. 8; Psal. lxxii. 6; Hos. xiv. 5; Ezek. xxxiv. 26; Psal. lxv. 9—13; and lxviii. 9, 10; Is. lv. 10—13; Joel iii. 18, 21; Zech. xiii. 1; and xiv. 8; Ezek. xlvii. 1—12; Is. lxi. 3, 11; xxxv. 3, 5, 6, 7; xli. 17—19; xliii. 19; and xii. 3; John vii. 38, 39; Mark xvi. 17, 18; Is. xxxv. 3, 5, 6; xlii. 18; and xxix. 18; John xiv. 12—Amos ix. 11; Ps. lxix. 34—36; xlv. 16; lxviii. 22—28; and lxxii. 16, 17; Is. lxi. xxxii. 20; and lx. 20; Matt. xix. 28; and v. 13, 14.—Ps. cxxxii. 16; Ezek. xlv. 17—25—Gen. iii. 15; xii. 2, 3; xxii. 18; xxvi. 4; xxviii. 14; and xlix. 10; Deut. xxxii. 36, 43; Psal. ii. 8; xiv. 7; xviii. 43; xxii. 27—31; xlv. 3—6, 9—17; xlvii. lxv. 5; lxvi. 1—4; lxvii. lxviii. 22—35; lxix. 33—36; lxxii. lxxxvii. lxxxix. 2, 3, 4, 18—29; xcii. xcvi—c. cx. cxxxii. 13—18; and cxlix. Is. i. 25—28; ii. 2—5, 17—21; iv. 2—6; ix. 7; xi. xii. xviii. 7; xix. 18—25; xxv. xxvi. xxvii. 1—6, 12, 13; xxix. 18—24; xxx. 18—26; xxxii. 1—4, 15—20; xxxv. xli. 10—20; xlii. 1—16; xlv. 2—5; xlv. 22—25; xlix. 6—26; lii. 15; liii. 10—12; liv. lv. lvi. 8; lvii. 14—19; lix. 16—21; lx—lxii. lxiii.

lxiii. 1—5; lxxv. 16—25; and lxxvi. 8—14, 18—24; Jer. xxxi. xxxii. Ezek. xvii. 22—24; xxxiv. 11—31; xxxvi. 21—38; xxxvii. and xl—xlvi. Dan. ii. 35, 44; and vii. 14; Hof. i. 10, 11; ii. 14—23; and xiv. Joel ii. 28—31; and iii. 16—21; Amos ix. 11—15; Mic. iv. v. and vii. 14—20; Zeph. iii. 9—20; Hag. ii. 6—9; Zech. ii. 10—13; viii. 20—23; and xiv. 8—11; Mal. i. 11; and iv. 2; Matt. viii. 11; xvi. 18; xx. 6—16; xiii. 3—52; xxi. 28, 29, 41, 43; xxii. 9, 10; xxvi. 13; xxiv. 14; and xxviii. 18—20; Mark xvi. 15, 16; Luke ii. 32; xiv. 23; and xxiv. 47; John i. 9; iii. 16, 17; viii. 12; x. 16; xi. 52; xii. 23, 24, 32; and xvi. 8; Acts i. 8. — Acts ii—xix. Rom. i. 7, 8; xi. 11; and xv. 8—19; 1 Cor. i. 2; 2 Cor. i. 1; and viii. 1; Gal. ii. 2; Eph. i. 1; Phil. i. 1; Col. i. 1; ii. 1; and iv. 13; 1 Theff. i. 1; 1 Pet. i. 1; Rev. i. 11.

During this period the Christians, and especially their teachers, were hated and persecuted by the Jews and the heathen mob. But, till their religion had spread and taken deep root among the Gentiles, they experienced no imperial persecution. God even made the junction of so many nations into one Roman empire, which Satan had erected as his impregnable bulwark against the approaching Messiah, a mean of its more easy spread. The destruction and dispersion of the Jewish nation, which soon after took place, were also calculated to wean men from the typical ceremonies, and to make them examine the character and religion of Jesus, who had so circumstantially predicted these events. From A. D.

66 to 312 the church was repeatedly under general persecutions, appointed by the Roman emperors: particularly under Nero, about 66; Domitian, 96; Trajan, 107; Adrian, 120; Aurelius, 160; Severus, 202; Maximin, 235; Decius, 250; Valerian, 257; Aurelian, 272; and Dioclesian, 303. These persecutions were very useful to prevent the church's swarming with errors, or the propagators of them; for many, particularly the Gnosticks, fond of mingling the heathen philosophy with the gospel of Christ, formed abominable tenets, in opposition to his person and grace. The monstrous Nero led the way in *imperial* persecution. Having, for his revenge or his diversion, burnt part of Rome his capital, he charged it to the Christians' account.—Multitudes of them were burnt in heaps in his gardens, for his nocturnal recreation; and in many corners of his vast empire, they were inhumanly exposed to wild beasts, or otherwise tortured and slain. For about 250 years after scarcely a disaster, by sword, famine, or pestilence, came upon the Roman subjects, but the heathens and especially their priests, pretended that the toleration of the Christians in their peculiar religion had provoked the gods to inflict it, and begged to have them utterly extirpated. The persecutions above mentioned were all of them remarkably distressing. Those of Aurelius and Severus were extremely ruinous. Those under Maximin, Decius, and Valerian, were still more furious and cruel. Millions of Christians were murdered without, or by form of, law. Multitudes were, for the public diversions,
torn

torn to pieces by lions, tigers, and other ravenous beasts, in the theatres. And the last, between A. D. 302 and 312, was still more terrible and bloody. Almost in every place of the Roman empire, Christians, and especially their preachers, were scourged to death; had their flesh pulled off them by pincers, or mangled with broken pots; or they were torn asunder by beasts, or between trees; or were roasted between gentle fires; or, by holes made in their flesh, had melted lead poured into their bowels. In Egypt alone, 144,000 are said to have been cut off by violent deaths, and 700,000 more banished. Their churches were every where demolished; and their books, especially the scriptures, sought out and burnt.

Scarcely any, whether the Jewish nation or particular persons, as Herod, Domitian, &c. who had persecuted the Christians, long escaped the vengeance of God. Terrible ravages, by the Goths, Persians, and others, had often punished the Roman empire. But never was the vengeance of Heaven so manifest as in the case of Dioclesian and his assistants. He, and Heraclius his partner, had scarcely begun their barbarous work when Galerius, their instigator caused them to resign their authority and retire to a private life. After living some years in great anxiety, it is said that Dioclesian poisoned himself. After several efforts to resume his imperial authority, Heraclius had his neck broken for attempting to murder Constantine his son-in-law. Maxentius and his army of about 200,000, were most of them slain by the enemy

enemy or drowned in the Tiber, where they had laid snares for Constantine. Galerius died of a most tormenting and loathsome distemper, begging the prayers of the Christians as a mean of his relief. Constantine, son to Constantius, the only Cæsar who had not joined in the persecutions, being called from Britain, was made emperor by his troops. He proclaimed a toleration of the Christian religion in the whole Roman empire; but Maximin, his colleague in the east, quickly revoked it, and attacked Constantine's forces, which were commanded by Licinus his brother-in-law. But, being shamefully routed, he in a fury murdered multitudes of the heathen priests, who had instigated him to the war. When he was ready to give a second battle to Licinus he was struck with blindness and terrible torments, in both body and mind. In rage and despair he poisoned himself, confessing that he was plagued by Jesus Christ for his persecution of the Christians. Licinus, who was now deputy emperor in the East, for a time pretended to favour the Christians; but, instigated by the heathen priests, he at last commenced a furious persecutor. In three great battles, in the last of which about 100,000 were slain, and himself taken prisoner, Constantine reduced him; after which he was put to death; Gen. iii. 15; Dan. xi. 30—35; Rev. vi. 3—12; John xv. 20; xvi. 2, 33; and xxi. 18, 19; Acts xiv. 22; 2 Tim. ii. 11; and iii. 12; Matt. xvi. 24; x. 17—22; 34—39; xxii. 6; and xxiv. 9, 10, 18; Luke xii. 49—53; and xxi. 12—17; Rev. ii. 10; and iii. 10. — 1 Cor. xi. 19; 2 Pet.

2 Pet. ii. 1—3; Matt. xxiv. 5, 11, 24; Acts xx. 29, 30; 1 Tim. iv. 1—3; 2 Tim. iii. 1—6, 13; and iv. 3, 4. — Gen. iii. 15; Rev. vi. 12—17; and xii. 2—4, 7; Deut. xxxii. 36—43; Ps. ii. 1—6, 9, 12; xxi. 8—12; xviii. 14, 21, 23, 30; xciii. xcvi—xcix; cx. 5, 6; lxxxix. 23; xviii. 37—42; xxxv. 5, 6, 26; and cxxxii. 18; Is. viii. 9, 10; ix. 4; xlii. 13, 14; xlix. 24—26; li. 22, 23; liv. 15, 17; xli. 11; xlv. 24; lxiii. 1—6; and lxvi. 15, 16; Rev. i. 7.

From A. D. 320 to 606 all the emperors, except Julian, professed themselves Christians. Constantine and Theodosius in the 4th, and Justin I. and Justinian in the beginning of the 6th, centuries of the Christian æra, distinguished themselves by their care for the church. Constantine first of all made the Christian the established religion of the empire. He admitted few but Christians to places of power or trust; and, while he erected churches and schools, and appointed salaries for their teachers, he warmly inculcated, and carefully exemplified the due observation of the Lord's day. At first he tried soft methods for converting the heathens; but finding them obstinate, he began to pull down their temples, break in pieces their idols, and banish, or even put to death, their enraged priests. By the free preaching of the gospel, and by the spread thereof among the Indians, Persians, and those on the east of the Euxine sea, many were turned to the Lord. But Constantine's excessive kindness to the doctors of the Christian church, and to their new converts, tempted them to ambition and dissimulation. Many, awed by
his

his authority or example, or attracted by the favours they expected, professed themselves Christians, who had neither knowledge of, nor due regard to, Jesus or his truths. By his assumption of a kind of headship over the church, at least in some instances, the clergy were encouraged to model her government according to the form of that established in the empire. The favours of Theodosius, Justin, and Justinian, were perverted to much the same purpose. While the inundations of the ravaging Goths, Huns, &c. were almost ruining both church and state, the Donatists in Africa, who separated from their fellow Christians as not sufficiently pure in their practice; the Arians and Half Arians through most of the empire, who denied our Saviour's proper divinity; the pelagians, who denied the necessity of his righteousness for our justification, and of his Spirit's influence to regenerate the heart; the Nestorians, who were thought to hold a twofold person in Christ; and the Eutychians, who allowed him but one compounded nature; and other corrupters of the truth, were fearful plagues to the church, by their soul-ruining errors, and by the furious contentions, rival councils, and even persecutions and massacres, which they produced. The Arians, who in the fourth century held about thirty-two councils, and had often persecuting kings or emperors to abet them, were peculiarly hurtful, and had once forced most of the clergy to their side. But the doctrines of Pelagius, especially when a little refined, gradually and more insensibly

sensibly infected most of the Christian church, both ministers and people.

By such means the church became a motely mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her, in her offices superior and subordinate, similar to the imperial state; and, for the gratification of their carnal profelytes, to borrow whatever they could from the Jewish or heathen superstition. Even in the fourth century lordly bishops, metropolitans, archdeacons, subdeacons, exorcists, and canonical singers, were introduced. Candles were lighted by day in the churches. Incense was burnt while prayers were offered or sacraments administered. On the stated fasts some particular meats were forborne. Abstinence from marriage was esteemed a high degree of sanctity, especially among the clergy. Prayers were directed to saints departed. Pretended reliques were held in great veneration. Images of saints, and of Jesus Christ, were placed in churches, and sometimes were worshipped. The clergy began to officiate in canonical robes, which they held to be sacred. Prayers were made for the dead, and even sometimes for mitigation of torments to the damned. Baptism was held of absolute necessity to salvation; and hence was administered to the dead, or by lay persons. Pilgrimages to our Saviour's sepulchre, and a monkish retirement from fellowship with mankind, were reckoned a transcendant devotion. By the end of the sixth century the doctrines of the church were deeply infected with

with Pelagianism. The discipline had been long remiss, corrupt, or partial, chiefly in favour of the liberal or the great; and the principal concern of the leading clergy was who should be the greatest. The notion of a purgatory or middle state; multitudes of sacred festivals and litanies, in honour of angels, the virgin Mary, and martyrs; and consecrations of churches, were introduced. Every thing supposed to have had connection with martyrs was held in veneration. But not contented with all these human or rather devilish inventions in the worship of God, Gregory the Great, a sainted and famous bishop of Rome, added his new canons of the mass; his canticles and antiphones; and his almost innumerable ordinances concerning stations, litanies, processions, lent, oblations for the dead, pontifical robes, consecrations, and reliques; Matt. xxiv. 5, 11, 24; Acts xx. 29, 30; 1 Cor. xi. 19; 1 Tim. iv. 1—3; 2 Tim. iii. 1—6, 13; and iv. 3, 4; 2 Pet. ii. 1—3; Rev. vii. viii. and xii. 8—17.

In the beginning of the seventh century two principal enemies to Jesus Christ formally appeared on the earth; the *Mabometan delusion* in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world, and the long-predicted *Antiebrist* in the West. The imperial seat had been long before removed to Constantinople. The Western empire had been abolished, and ten motely kingdoms formed out of its ruins. Every shadow of Rome's ancient forms of government, by kings, consuls, decemvirs, tribunes, dictators, emperors,

rors, heathen or Christian, was gone, and Rome itself, in A. D. 566, subjected to the exarch of Ravenna. These things had given the bishops of Rome an opportunity to extend their ambitious views. The clerical form of church government still wanted an imperial LORD OVER ALL, instead of Jesus Christ; and by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, by pretending deeds of councils in their own favour, and by unwearied struggles with the bishops of Constantinople, the Romish bishops had long and earnestly contended for the supremacy. About A. D. 606, or 608, Phocas, an absolute monster of treachery, cruelty, and every thing horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the emperor of the East. It seems the bishop of Constantinople disdained the friendship of this infernal wretch. But Boniface III. of Rome, by his fulsome flatteries, obtained his imperial appointment to be the UNIVERSAL BISHOP of the *Christian church*.—Deputies were immediately dispatched throughout the Western churches, to introduce the new Gregorian superstition, and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant of every thing important, or at least incapable of officiating in the language of the places to which they were sent, it is said Pope Vitalian, about A. D. 666, appointed their public worship to be every where performed in the now long-disused Latin tongue. This at once concealed the ignorance of his missionaries, and became a standing badge of

the church's subjection to Rome. Just five prophetic months, or 150 years after the pope had obtained his spiritual supremacy, and 666 years after John had received his revelations in Patmos, Pope Stephen III. assisted by Pepin king of France, who by the help of a former pope had treacherously usurped his master's throne, rendered himself a CIVIL LORD of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals, or privy counsellors, dressed themselves in purple and scarlet. Several of the succeeding popes claimed an absolute power to dispose of, not only the Christian kingdoms and empires, but even of what belonged to heathens, every where in the world. By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery. The ten kingdoms, which had been formed out of the ruins of the Western empire, all submitted to the idolatry, superstition, and clerical tyranny, of Rome. The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased; nay, they claimed an authority over JEHOVAH himself; in empowering their priests to create or divide their glorified body of his Son at their pleasure;—in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils;—in founding the authority of his oracles on the will of their church, and, contrary to his express command, debarring all but their clergy from

from the free perusal of them ;—in altering, rever-
sing, or confirming, his laws as they pleased ;—in mak-
ing multitudes of persons and things his partners in
worship, and in protection of the world ;—in ap-
pointing multitudes of holidays, in opposition to his
law ;—and by pardoning men's sin or indulging them
in it, and cancelling the obligations of oaths, &c.
Most dreadful were the scenes of wickedness against
God and man which prevailed in the whole Anti-
christian body, but especially among their clergy.
These, *regular* and *secular*, multiplied like *locusts*, till,
by their delusions and oppressive exactions, they every
where destroyed the souls of the people, enslaved
their bodies, and ruined their estates. Under the
different denominations of Augustinians, Benedic-
tines, Franciscans, Dominicans, Carmelites, Jesuites,
&c. huge armies of monks zealously supported the
Romish bishop and his abominations. In the Be-
nedictine order alone, before the Reformation, it is said
there had been above 15000 monasteries, 24 popes,
200 cardinals, 1600 archbishops, 4000 bishops,
15,700 abbots, who had been authors, and 156,000
deified saints. — While the pope and his clergy wal-
lowed in every fleshly abomination, and every where
spread the most pernicious errors, gross idolatry, and
superstition ; by pretences to uncommon sanctity, and
by magical wonders and pretended visions, they made
their ignorant votaries believe what they pleased. By
inhumanly excluding from trade, or even from their
habitations, such as dissented from them ; and by mur-
derous inquisitions, massacres, and wars, in which

millions of Waldenses and Protestants were slain; they terrified others into a blind submission; Dan. vii. 8, 20—25; and xi. 36—39; 2 Thess. ii. 3—12; 1 Tim. iv. 1—3; 2 Tim. iii. 1—7, 13; and iv. 3 4; Rev. ix. 1—11; xi. 2; xiii. xvii. 1—14, 17, 18; and xviii. 12, 13.

Notwithstanding the diabolical fraud and barbarous rage of these Antichristian *locusts* and their abettors, Jesus Christ has always qualified and encouraged a proper number to *bear witness* for his injured doctrines and laws against the contrary abominations. Among whom may be reckoned the council of Charles the Great of France at Frankfort, in the eighth century: Claude bishop of Turin, and his followers in Piedmont, in the ninth and tenth: the WALDENSES in the south of France, in the twelfth and subsequent centuries; who, by war and persecution, were scattered into Germany, Italy, and Britain; and of whom Wickliff and his followers in England in the fourteenth century, and Hufs and his followers in Germany, in the fifteenth, were the genuine offspring. Notwithstanding their faithful contendings, and notwithstanding dreadful judgments inflicted by Saracens, Turks, &c. the Antichristians still prevailed. The oracles of God were almost wholly unknown. Many of the bishops had never perused, and perhaps never seen them. Doctrines were tried by false miracles and lying wonders not by the word of God. Many of the leading truths of the gospel were buried in oblivion, and the contrary errors established and believed. Even the remains

mains of truth were rendered almost unintelligible, by scholastic terms and arguments. Religion lay buried under wicked and senseless traditions and papal decrees. Worship was drowned in depths of heathenish, Jewish, or magical, superstitions. Devotion chiefly consisted in adoring the sacramental bread, the Virgin Mary, saints, angels, images, and reliques. Pardons of sin, or indulgencies therein; admissions to ecclesiastical offices, or even to celestial thrones; were sold for money; and none but the poor, who could pay nothing, were consigned to eternal damnation. In ignorance many of the clergy were similar to brutes; but in pride, avarice, oppression, lewdness, blasphemy, and every thing abominable, they were complete infernals. Meanwhile God,—by making the *holy war* a means of introducing knowledge from the east,—by forcing the learned Greeks into the papal dominions,—through the capture of Constantinople by the Turks,—and by causing the contentions between rival popes, and the struggles of the councils of Basil and Pisa, to sink the credit of the pontiffs among their votaries, prepared the way for the Protestant reformation.

In A. D. 1517 Zuinglius in Switzerland, and Luther in Germany, shocked with the blasphemous manner in which the papal pardons of, and indulgencies in, sin were exposed to sale, openly declared their detestation of them. By a diligent search of the scriptures, in defence of their conduct, their views of divine truth were exceedingly enlarged; and what they apprehended themselves they boldly preached to others, and warned them of their dan-

ger in a continued adherence to Rome. Wearied of tyranny, and detesting the monstrous wickedness of the Romish clergy, multitudes embraced their doctrines, and attempted to search the scriptures for themselves: for which purpose the learned reformers supplied them every where with *translations* in their mother tongue. Notwithstanding the utmost efforts of the popish rulers in both church and state, by pretended miracles and apparitions, by perfidy and flattery, by prohibitions of Protestant books, by wars, persecutions, and massacres;—and notwithstanding the lukewarmness, scandals, contentions, and even enthusiastic madness and horrible blasphemy, which took place among too many of the nominal Protestants;—the true scriptural religion was, in less than fifty years, not only preached with remarkable success, but formally established by the civil authority, in a great part of Germany—in Sweden—in Denmark—in Holland and half of Switzerland—and in Britain; and was, by public edicts, allowed in France, Poland, Hungary, and Transylvania. Since that period the Protestant religion has been almost entirely rooted out of Hungary, Austria, Bohemia, France, Palatinate on the Rhine, &c.; and the Papists have greatly increased in several of the Protestant dominions. Perhaps the number of Protestants in Europe may have decreased 15,000,000 from what it was about 200 or 180 years ago. On several occasions, as in Germany 1418 and 1550, and in Britain 1558 and 1688, the opposers of Antichrist have been remarkably delivered, after they had *for three years and an half* appeared on the very brink of destruction

tion. But the great slaughter of Christ's *witnesses*, by the apostatizing of Protestants to the essentials of popery, and by the persecution of such as shall continue faithful, and their glorious resurrection, we suppose, are still future; Rev. xi. 2—10; xiv. 1—23; and xvii. 14—17.

Partial effusions of the vials of God's wrath upon the Antichristians have also taken place. The Saracens not only murdered their eastern brethren in error, idolatry, and superstition; but about A. D. 713, conquered Spain, and afterwards ravaged France and a part of Italy; seized upon Sicily and Naples; and thought it highly meritorious to harass and murder the Romish idolaters.—From A. D. 830 to 980 the contentions between the descendants of Charles the Great, and the invasions of the Hungarians, deluged Germany, France, and Italy, with torrents of human blood.—From A. D. 1090 to 1290 millions perished in the pretended HOLY WAR with the infidel Sacacens and Seljukian Turks for the recovery of Canaan. Scarcely a kingdom in Europe but was disordered in its constitution, drained of men, and beggared of wealth, by these mad attempts; which the popes promoted with all their fury and craft, that they might have an opportunity to extend their power in Europe, while the princes of the respective nations warred in the East. From A. D. 1200 to 1370 the furious wars between the *papal* and *imperial* factions, commonly called GUELFs and GIBELINS, rendered Germany and Italy a comparative desert. Between A. D. 1370 and 1447, or later, the frequent contentions of rival popes, and the brave resistance

resistance of the faithful Bohemians, involved the antichristian dominions in terrible misery and bloodshed.—Between A. D. 1486 and 1534 a sweating sickness and other pestilential disorders, cut off multitudes in England, Germany, and France.—Between 1370 and 1698 the Ottoman Turks made the most shocking havock among the Papists who inhabited Hungary, Poland, Dalmatia, the Mediterranean isles, and even part of Italy and Germany. But none of these plagues in the least reformed the pope or his votaries.—When, between A. D. 1517 and 1570, about the half of his subjects revolted, and embraced the Protestant religion, shame obliged their neighbours to drop several of their papal customs, that were absolutely stupid or horribly wicked; but the whole substance of their errors and corruptions, a little varnished, was judicially established by the council of Trent, which was concluded A. D. 1563. But at the end of 1260 years from the birth of the pontiff's *ecclesiastic* or *civil* supremacy, *i. e.* about A. D. 1866 or 2016, we expect still more tremendous VIALS of divine wrath to be poured out upon the Antichristian state, which, for about thirty years, shall render their persons and countries miserable; and, together with the pure preaching of the gospel shall abolish their pretended religion at the very same time that the delusions of Mahomet shall be banished from the east. The princes who had long supported the papal interest, and their subjects, enlightened by the gospel, shall, with an active zeal, detest its wickedness and accelerate its ruin; Dan. vii. 11, 26; xi. 40—45; and xii. 1, 10—12; Zeph. iii. 8; Joel

iii.

iii. 12—14; 2 Theff. ii. 8; 2 Tim. iii. 9; Rev. ix. xi. 13, 18, 19; xiii. 10; xiv. 4—20; xv. 7, 8; xvi. xvii. 14—17; xviii. and xix. 2, 11—21; Deut. xxxii. 36—43.

The Antichristian and Mahometan delusions being extirpated from the face of the earth, the gospel will, we expect, with amazing rapidity and success, spread through the whole habitable world. Both Jews and Gentiles shall heartily embrace it, and turn to the Lord with one consent, and unite in his body the church. Then shall her doctrine, worship, discipline and government, be restored to the apostolic plan, and exactly correspond with the *measuring line* and *reed* of God's word. Astonishing shall be the abilities, labours, and success, of her pastors and other officers; and amazing the knowledge, holiness, zeal, order, unanimity, and peace of her members. Such shall be their multitude and quality, as if all the ancient martyrs had risen from their graves to enjoy the most glorious fellowship with Christ. So general shall be the reformation of mankind, that perhaps few will remain apparently wicked: and long, perhaps a thousand years, shall this happy period continue; Gen. iii. 15; xii. 2, 3; xxii. 18; xxvi. 4; xxviii. 14; and xlix. 10; Deut. xxxii. 36, 43; Ps. ii. 8; xiv. 7; xviii. 43; xxii. 27—31; xlv. 3—6, 9—17; xlvii. lxv. 5; lxvi. 1—4; lxvii. lxviii. 22—35; lxix. 33—36; lxxii. lxxxvii. lxxxix. 2, 3, 18—29; xciii. xcvi—c. cx. cxxxii. 13—18; and cxlix. If. i. 25—28; ii. 2—5, 17—21; iv. 2—6; ix. 8; xi. xii. xviii. 7; xix. 18—25; xxiv. 23; xxv. xxvi. xxvii.

xxvii. 1—6, 12, 13; xxix. 18—24; xxx. 18—26, 29; xxxii. 1—4, 15—20; xxxv. xli. 10—20; xlii. 1—16; xlv. 2—5; xlv. 22—25; xlix. 6—26; lii. 15; liii. 10—12; liv. lv. lvi. 8; lvii. 14—19; lix. 16—21; lx—lxii. lxiii. 1—5; lxv. 16—25; and lxvi. 8—14, 18—24; Jer. xxxi. xxxiii. Ezek. xvii. 22—24; xxxiv. 11—31; and xxxvi—xlvi. Dan. ii. 35, 44; vii. 14, 22, 27; and ii. 12; Hof. i. 10, 11; ii. 14—23; iii. 5; vi. 2; and xiv. Joel ii. 28—32; and iii. 16—21; Amos ix. 11—15; Mic. iv. v. and vii. 14—20; Zeph. iii. 9—20; Hag. ii. 6—9; Zech. ii. 10—13; viii. 20—23; and xiv. 8—11, 20, 21; Mal. iv. 2; Rom. xi. 12, 15, 25—32; Rev. vii. xi. 11—19; xv. 2—4; xix. 1—9; xx. 1—5; xxi. and xxii. 1—6.

At the end of this blessed period, perhaps about A. D. 2860 or 3000, Satan will be again loosed from his long restraint; and, after corrupting the members of the church, will assemble the Turks, Russians, or others of a like savage temper, to destroy her: but the fearful vengeance of God shall overtake them in their attempts.—Then cometh the end of world, *at what distance we know not*; when Jesus, who had all along from the creation managed whatever pertained to his church, whether in heaven or earth, shall appear with power and great glory, attended with all his holy angels, to judge the world; especially with respect to their behaviour towards him and his people. The unnumbered millions of mankind, now raised from their graves, shall attend at his bar for trial, and to receive their final sentence
of

of everlasting happiness or misery. The saints being caught up to the right hand of Jesus Christ in the air, shall be openly acknowledged, acquitted, and adjudged to happiness. Devils, and their wicked seed among mankind, while their sins are publicly exposed, shall be condemned, and immediately driven to everlasting misery in hell. Then shall Jesus in solemn manner conduct his ransomed saints into the everlasting happiness of heaven, and present them before his Father faultless, with exceeding joy. Then, to mark the emptiness of the carnalists' portion; to give them a terrible exclusion from it; and to purge this lower world from every effect of the curse; and that it may for the eternal advantage of the saints and honour of God, be fashioned anew; it shall be wholly burnt; Luke xviii. 8; and xvii. 24—37; Matt. xxiv. 36—41; Mark xiii. 24—27; Rev. xx. 7—15; Gen. iii. 15; Deut. xxxii. 36—43; Job xix. 25—27; Ps. l. 2—6; xcvi. 11—13; xcvi. 7, 8; and cx. 5, 6; Is. xxvi. 19; Dan. xii. 2, 3; Eccl. xii. 14; Hos. xiii. 14; Matt. xxii. 11—13, 30, 31; xxiv. 29—31, 42—51; xxv. 6—13, 19—46; and xxvi. 64; John v. 28, 29; and xiv. 3; Acts iii. 21; and xvii. 31; Rom. ii. 16; and xiv. 9—12; 2 Cor. v. 10; 1 Theff. iv. 14—17; Heb. ix. 28; 1 Cor. xv. 20—55; 2 Theff. i. 6—10; 1 Tim. vi. 14, 15; Tit. ii. 13; 2 Tim. iv. 8; 1 Pet. iv. 5; Col. iii. 4; Jude 14, 16; Rev. i. 7; and xxii. 12, 20; Ps. xix. 15, 17; xvi. 10, 11; and xxxi. 19; 1 Cor. xiii. 12; Is. xxxv. 10; li. 11; and lx. 19, 20; Rev. xxi. xxii. 1—5; and vii. 9—17; 2 Pet. iii. 10—13; Is. lxv. 17, 18; and lxvi. 22.

C H A P. V.

*A Chronological HARMONY of the Scripture histories,
and of the fulfilment of its predictions.*

		FROM eternity JEHOVAH himself alone subsisted in three persons, Father, Son and Holy Ghost; Gen. xxi. 33; Deut. xxxiii. 27; Ps. xc. 2; Is. xlv. 6; Hab. i. 12; 1 John v. 7; 2 Cor. xiii. 14; Matt. xxviii. 19; and iii. 16, 17, &c.
		God decreed whatever comes to pass; Acts xv. 18; Is. xlvi. 10; Eph. i. 11; 2 Tim. i. 9, &c. He made the covenant of grace with his Son as the Mediator and Representative of his elect; Ps. xl. 6—8; and lxxxix. 3, 4; Is. liii. 10; Jer. xxx. 21; Zech. vi. 13.
Year of the World	Before Christ	
14004		God created all things; covenanted with mankind; Adam fell into sin, and his posterity in him; God published salvation by Christ, but denounced troubles and sorrows in this life; Gen. i—iii; Exod. xx. 11; Eccl. vii. 29; Rom. v. 12—21; 1 Cor. xv. 22.
14003		Cain, and not long after Abel, is born, perhaps with twin sisters. Some years after Cain becomes a husbandman, Abel a shepherd; Gen. iv.
3875		Cain and Abel offer sacrifice. Cain murders Abel, and is punished; but his family

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- family increases ; Gen. iv. Heb. xi. 4 ;
1 John iii. 12 ; Jude. Next year Seth is
born.
- 235 3769 Enosh is born. Public societies for God's
worship are introduced, to distinguish
the Sethites from the offspring of Cain ;
Gen. v. 6 ; and iv. 26.
- 987 3017 After predicting the last judgment, pious
Enoch is translated to heaven without
tasting of death ; Gen. v. 23, 24 ; Heb.
xi. 5 ; Jude 14, 15.
- 1056 2468 Noah, the famous preacher and patriarch is
born, to the great joy of Lamech his fa-
ther ; Gen. v. 28 ; Ezek. xiv. 14, 20.
- 1536 2468 The Sethites marrying with the Cainites,
men become abominably wicked. Noah
warns them of the flood, and begins to
build his ark ; Gen. vi. Heb. xi. 7 ; 1
Pet. iii. 20 ; 2 Pet. ii. 5.
- 1656 2348 Methuselah, son of Enoch, dies. The
world with perhaps double of its present
inhabitants, is drowned by a flood. Noah
his family, and some animals, are pre-
served in the ark ; Gen. v. 27 ; and vii
Luke xvii. 26, 27 ; Matt. xxiv. 37—39 ;
Job xxii. 16 ; 1 Pet. iii. 19, 20 ; 2 Pet.
ii. 5 ; and iii. 6.
- 1657 2347 The flood ceases : the ark settles in Arme-
nia : Noah, his sons, and the animals,
come forth of the ark. Noah offers sa-
crifices of thanksgiving. God covenants

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him; allows him to eat flesh; forbids murder; gives him the rainbow, as a token that the earth should never more be drowned. Not long after Noah plants a vineyard; is drunk; and foretels the fate of his seed; Gen. viii. ix. If. liv. 8—10.

1760 2244 Men, being generally recorrupted, build the tower of BABEL. God confounds their language, and disperses them. Nimrod founds a kingdom in Chaldea, Ashur another in Assyria, and Mizraim a third in Egypt; Gen. x. xi. xii.

2008 1996 Two years after the death of Noah Abraham is born, in the 130th year of Terah. Sarai or Iscah, his brother Haran's daughter, is born ten years after; Gen. xi. 26—32; xvii. 17; and xx. 12.

2079 1925 Chedorlaomer, king of Elam, subdues the kingdoms of Sodom, Gomorrah, &c. Gen. xiv. 1—3.

2083 1921 Terah dying after they had dwelt five years in Haran, Abraham directed by God, and encouraged by a promise of Christ and a numerous seed, enters Canaan. The land is promised to his seed. A famine forces him into Egypt. From hence the 430 years of the Hebrew sojourning are reckoned by some; Gen. xii. Josh. xxiv. 2, 3; Neh. ix. 7, 8; Psal. cv 9—

Year of World	Before Christ	
		15; Exod. xii. 40, 41; Acts vii. 2-5; Gal. iii. 17; Heb. xi. 8.
		Returning to Canaan, Lot retires to Sodom. God renews his covenant with Abraham. He removed southward to Hebron, and built an altar for the worship of God; Gen. xiii.
2091	1913	After twelve years servitude the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, revolted; Chedorlaomer and his allies ravage their country, defeat their troops, take Lot and others captive. Abraham defeats the conquerors, rescues the prisoners, recovers the spoil, and is blessed by Melchizedek. God promises him a numerous seed, and Canaan for their inheritance; Gen. ix. 25; and xiv. xv. Heb. vii. 1-11; Acts vii. 6, 7; Gal. iii. 17; Ps. cv. 9-15; Neh. ix. 7, 8.
2093	1911	Despairing of the promised seed by herself, Sarah gives Hagar to Abraham for a con- cubine, that she might bear it. After Hagar had fled from the family, and re- turned, she bears Ishmael; Gen. xvi. and xxv. 12-18; Gal. iv. 22-31.
2106	1898	God constitutes Abram, and his seed by Isaac, his peculiar people; appoints cir- cumcision as the seal of this covenant; changes Abram's and Sarai's names. Soon after he and two angels visit Abraham and Sarah,

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2107 1897

Sarah, renew the promise of Isaac's birth; Abraham intercedes for the preservation of Sodom, &c.; the two angels warn Lot and his family to remove; Sodom, Gomorrah, Admah, and Zeboim, are destroyed by fire and brimstone; Lot's wife is turned into a pillar of salt; the Dead sea is formed out of this country. Not long after Lot, made drunk by his two daughters, commits incest with them, and hence the Moabites and Ammonites proceeded; Gen. xvii—xix. Is. xlii. 19; and i. 9, 10; Ezek. xvi. 46—50; Zeph. ii. 9; 2 Pet. ii. 6—8; Jude 7; Amos iv. 11.

2108 1896 Sarah bears Isaac. About three or four years after Ishmael mocks him; and he and Hagar are in consequence expelled from the family; Gen. xxi. Acts vii. 8; Rom. ix. 9; Heb. xi. 11, 12; Gal. iv. 21—31.

2144 1860 To try Abraham's faith and obedience, God commands him to offer Isaac in sacrifice. Abraham readily obeys; Isaac's death is prevented, and Abraham and his family greatly blessed; Gen. xxii. Heb. xi. 17—19; James ii. 21.—Soon after, Sarah dies; and is buried at Machpelah; Gen. xxiii. and xlix. 30—32.

2148 1856 Isaac, by the direction of Providence, is married to Rebekah the daughter of Bethuel

Year of World	Before Christ	
		Bethuel, his Syrian cousin; Gen. xxiv. Shem, the son of Noah, dies ten years after; Gen. xi. 10, 11.
2168	1836	While Abraham's family by Keturah and Hagar mightily increase, Esau and Jacob are born to Isaac, Gen. xxv. Josh. xxiv. 4; Acts vii. 8; Rom. ix. 10—13.
2183	1821	Abraham dies. Four years after Heber, the great grandson of Shem, dies, aged 464 years; from whom the HEBREWS were named; Gen. xxv. 7; and xi. 17.
2208	1796	Esau, having sold Jacob his birthright, marries two Canaanites, which grieves his parents; Gen. xxv. 27—34; and xxvi. 34; Heb. xii. 16.
—	—	Being blessed of God, Isaac greatly prospers, notwithstanding the Philistines' envy; Gen. xxvi.
2244	1760	Instigated by his mother, Jacob fraudulently obtains his father's principal blessing. Esau's rage thereat obliges him to flee to Mesopotamia. He receives a vision and promise at Bethel; arrives at Haran; and serves Laban his uncle; Gen. xxvii—xxix. Heb. xii. 16; Gen. xxxi. 13; Hof. xii. 3, 4, 12.
2251	1753	For his service, Jacob receives Leah and Rachel, his two cousins for wives; by whom, and their handmaids, within fourteen years, he has eleven sons and one daughter. God also renders him rich in
gained		flocks;

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flocks; Gen. xxix. xxx. Hof. xii. 12; Acts vii. 8.

2265 1739 After serving Laban for twenty years, Jacob and his family privately remove to Canaan. Laban pursues, but is pacified.—Jacob meets with angels at Mahanaim;—with God at Peniel; and with Esau in love; Gen. xxxi—xxxiii.

2270 1739 Dinah is deflowered, and the Schechemites circumcised and murdered. Jacob removes to Bethel, where Deborah, Rebekah's nurse, dies. Soon after Rachel dies in childbirth of Benjamin. Reuben commits incest with Bilhah; Gen. xxxiv. xxxv.

2276 1728 Joseph, now seventeen years old, is, for his dreams, hated, and sold, by his brethren, to Ishmaelites and Midianites, who sell him to Potiphar the Egyptian; Gen. xxvii. Psal. cv. 17; Acts vii. 9.

2286 1718 About seventeen years after his marriage with Shuah the Canaanitess, Judah commits incest with Tamar his daughter-in-law, who bears him Pharez and Zerah.—Joseph refuses to commit adultery with his mistress; and, by false accusation, is imprisoned; Gen. xxxviii. xxxix. Psal. cv. 18.

2298 1716 Isaac dies, aged 180 years. Soon after Esau removes from Canaan, and finally settles in Mount Seir; where his family, cohabiting

Year of World	Before Christ	
		biting with the Horites, wonderfully increased; Gen. xxxv. 28, 29; and xxxvi.
2289	1715	Having, perhaps two years before, interpreted the dreams of the <i>baker</i> and <i>butler</i> , Joseph is liberated, and interprets those of Pharaoh; is made ruler of Egypt, and married to a princess; Gen. xl. xli. Psal. cv. 19—22; Acts vii. 10.
2296	1708	After seven plenteous years, a terrible famine begins in Egypt and the places about; Gen. xliii. 52; Acts vii. 11; Pf. cv. 16.
2298	1706	After Jacob's sons had twice gone to Egypt to buy corn, and been tried by Joseph, he, and all his family, go and reside there, and are nourished by Joseph; Gen. xlii—xlvi. Acts vii. 11—15; Psal. cv. 17, 23; Josh. xxiv. 4.
—	—	By the sale of the corn which he had laid up during the plenteous years, Joseph renders the money, cattle, lands, and persons of the Egyptians, their king's property; Gen. xlvii.
2315	1689	After blessing Joseph's sons and his own, Jacob dies, and is with great pomp carried to Canaan and buried. Joseph's brethren supplicate forgiveness; Gen. xlviii—l. Acts vii. 15, 16; Heb. xi. 21.
2369	1635	Joseph having foretold the deliverance from Egypt, and given order concerning his bones, dies; Gen. l. 22—26; Heb. xi. 22.
		The

Year of World	Before Christ	
2413	1591	The oppression of the Israelites begins. <i>Twenty years after</i> Moses is born; and is saved from the water, and educated, by Pharaoh's daughter; Gen. xv. 13; Exod. i. ii. 1—10; vii. 7; and xvi. 20; Acts vii. 18—22; Heb. xi. 23.
2473	1531	Moses, now forty years old, kills a murderous Egyptian; flees into Midian; marries Jethro's daughter; Exod. ii. 11—12; Acts vii. 23—29; Heb. xii. 24—26.
		About this time Job is plunged into great distress; disputes with his friends; is reproved by his Maker, and graciously delivered; Job i—xlii. James v. 11; Ezek. xiv. 14, 20.
2513	1491	Pitying the Hebrews' affliction, God appears to Moses at Sinai in a burning bush; appoints him and Aaron to lead them out of Egypt.—After ten plagues the Egyptians allow them to depart; but afterwards pursue them through the Red sea, and are drowned, to the great joy of the Hebrews; Gen. xv. 13, 14; and xlvii. 4; Exod. ii. 23—25; iii—xv. and xx. 2; Deut. iv. 20, 34; vii. 18, 19; xi. 2, 3; and xxix. 2, 3; Josh. xxiv. 5—7; 1 Sam. xii. 8; Neh. ix. 9—12; Ps. lxvi. 10—12; lxxiv. 12—15; lxxviii. 12—14, 42—53; lxxx. 8; lxxxii. 5, 6; lxxvii. 13—20; cv. 26—39; cxiv. 1—3; cxxxv. 8, 9; and cxxxvii. 10—15; If. lxiii.

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lxiii. 7—14; Jer. xxxii. 20, 21; Ezek.
xvi. 3—6; Acts vii. 30—36; Heb. xi.
27—29. Directed by the pillar of cloud,
the Hebrews travel in the Arabian desert
south-eastward to Sinai. The bitter wa-
ters of Marah are sweetened. Quails,
manna, and water from the rock, are be-
stowed by God for their provision. They
defeat the Amalekites, and have rulers
appointed; receive God's laws from
Mount Sinai, and are entered into cove-
nant with him. God directs the form of
his tabernacle; appoints his priests, and
their consecration. Moses receives the
tables of the moral law, but breaks
them when he beheld the Hebrews wor-
shipping their golden calf. By his inter-
cession their destruction is prevented, and
the tables of the law renewed; Exod. xv.
22—26; and xvi—xxxiv. Deut. i. 6—18;
iv. v. ix. and x. 1—5; Neh. ix. 12—20;
Ps. lxviii. 7, 8, 17; lxxviii. 15—25; cv.
40, 41; and cvi. 13—16, 19—23; Ezek.
xvi. 8—14; and xx. 5—16; Acts vii.
37—44.

2514 1490 The furniture of the tabernacle is formed.
It is erected, consecrated, and dedicated;
Exod. xxxv. xl. Num. vii. Aaron and
his sons are consecrated for priests; Lev.
viii. ix. Laws of oblations, purificati-
ons, and festivals, are enacted by God;
Lev.

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Lev. i—vii. x—xxvii. The second pass-
over is kept; Num. ix. The Hebrews
are numbered and marshalled; Num. i.
ii. x.; and Levites appointed to serve
God instead of the first born, and conse-
crated; Num. iii. iv. viii. After the giv-
ing of some other laws concerning the
purity of the camp, suspected adulteresses,
Nazarites, the priests blessing of the
people, and making two silver trumpets,
the Hebrews march from Sinai. They
murmur and are plagued; have seventy
elders added or confirmed in office.
Miriam is smitten with leprosy, and
healed. The spies search Canaan. On
their false report the Israelites despise it,
and are condemned to wander and die in
the wilderness. Korah and his compani-
ons rebel, and are fearfully destroyed.
The priesthood is confirmed to Aaron
and his family by the budding of his
rod; and some laws, relative to oblations
and purification, are given; Num. v. vi.
x—xix. and xxxii. 15—20; Deut. i. 19
—46; ix. 22, 23; and xi. 5, 6; Psal.
lxxviii. 30—40; and cvi. 17, 18, 24—
27.

2552 1452 After wandering thirty-seven years in the
Arabian desert, the Israelites come back
to Kadeshbarnea. They murmur for
want of water; Moses smites a rock to
provide

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2553 1451

provide them with it. He and Aaron offend God. The Edomites refuse the Israelites a passage. Aaron dies. The Israelites murmur at the manna, and are plagued by fiery serpents, but healed by the sight of a brazen one. They conquer the Canaanitish kingdoms of Sihon and Og on the East of Jordan, which are afterwards given to the Reubenites, Gadites, and Manassites; Num. xxx. 21—47; xxxi. and xxxii. Deut. ii. iii. and x. 6. Ps. cvi. 32, 33; John iii. 14, 15; Josh. xii. 1—6; xiii. 8—32; and xx. 8; Neh. ix. 16—23; Ezek. xx. 17—26.

Balaam, at Balak's request, repeatedly attempts to curse the Hebrews; but God obliges him to bless them, and denounce destruction upon their enemies. Advised by him the women of Moab and Midian seduce the Israelites to whoredom and idolatry; which issues in a plague to Israel, and in destruction to Balaam and the Midianites; Numb. xxii—xxv. and xxxi. Psal. cvi. 28—31; 2 Pet. ii. 14, 15; Jude 11; Rev. ii. 14; Mic. vi. 4; Deut. xxiii. 3—6; Josh. xxiv. 9, 10; and xiii. 21, 22 — The new generation of Israelites are numbered; the manner of dividing Canaan settled; Joshua appointed to conquer it; its boundaries marked out, and princes nominated to divide it; Gen.

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xv. 18—21; Num. xxvi. xxvii. xxxiv.

Laws of oblations at festivals; of vows; of cities of refuge; and of marriage of heiresses, are instituted; Num. xxviii—xxx. xxxv. xxxvi.

After a most solemn rehearsal of God's providences; an inculcation, explication, and enlargement of his laws; and declaration of his blessings and curses; Moses retires to Mount Nebo or Pisgah, and dies, and is buried by God; Deut. i—xxiv.

2254 1450 Succeeding to Moses, and encouraged by God, Joshua sends spies to Jericho; passes Jordan in a miraculous manner; circumcises the Hebrews; causes them to observe the passover; takes Jericho; punishes Achan for his sacrilege; takes Ai by Stratagem; makes a league with the Gibeonites; Josh. i—Heb. ix. 30, 31.

2560 1444 After spending six years in the conquest of the south and north parts of Canaan, Joshua, in the seventh, divides it by lot to the tribes of Judah and Ephraim, the Manassites, the tribes of Benjamin, Simeon, Issachar, Zebulun, Issachar, Zebulun, Asher, Naphtali, and Dan: sets up the tabernacle at Shiloh: appoints the cities of refuge, and assigns to the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home

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home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical year, from which the years of release and of jubilee were afterwards reckoned; Gen. xv. 18—21; and xlix. Exod. xxiii. 22—31; Deut. viii. xi. and xxxii. 8—14; Josh. x—xxii. Neh. ix. 23—26; Ps. xlv. 2, 3; lxvi. 12; lxxviii. 10—12; lxxviii. 54, 55; viii. 8—11; cv. 42—45; xxxv. 10—12; and cxxxvi. 17—22; Jer. xxxii. 21, 22; Ezek. xvi. 8—14; and xx. 28; Acts vii. 44.

2570 1434 Joshua assembles the Israelites; once and again he rehearſes God's favours to them; renews their covenant with God; and dies, aged 110 years: Eleazar, the high priest, dies ſoon after; Josh. xxiii. xxiv.

Many of the Canaanites being left in the land, and permitted to entice them, moſt of the new generation abandon themſelves to idolatry and its attendant impieties. Micah and the Danites are ring-leaders herein. By refusal to puniſh the lewd rakes of Gibeah, the Benjamites had procured their almoſt utter deſtruction.

2591 1413
or on

2579 1425

—To puniſh their wickedneſs, the Lord delivers up the Israelites for eight years to the oppreſſion of the Meſopotamians; Judg. i—iii. xvii—xxi. 2 Kings xvii. 7, &c. Neh. ix. 26, 27; Ezek. xx. 28, 29.

Y

Othniel,

Year of World	Before Christ	
2599 or 2587	1405 or 1417	Othniel, of the tribe of Judah, delivers the Israelites, and the land rests forty years; Judg. iii. 10, 11.
2679 or 2645	1335 or 1359	The Israelites having relapsed into idolatry, God delivers them into the hand of the Moabites for eighteen years; Judg. iii. 12—14; after which Ehud, a left-handed man, of the almost-ruined tribe of Benjamin, delivers them; and the land rests eighty years. During this period Shamgar routs the Philistines, and Boaz marries Ruth; Judg. iii. 15—31; Ruth i—iv.
2719 or 2745	1285 or 1259	After the Israelites had been for twenty years oppressed by Jabin, king of the Canaanites, who were left in the land, Deborah and Barak deliver them, and celebrate their victory; Judg. iv. v. and x. xi. 1 Sam. xii. 9—11; Heb. xi. 32; Neh. ix. 27—31; Ps. cvi. 40—43.
2759 or 2792	1245 or 1212	After they had been seven years oppressed by the Midianites, Gideon a Manassite delivers them; Judg. vi. vii.
2799 or 2835 or 2771	1205 or 1169 or 1233	After Abimelech, a bastard son of Gideon, had murdered sixty-nine of his brethren, and tyrannized over Israel three years, he quarrels with his Shechemite friends; is knocked on the head with a stone thrown by a woman from a tower; and, at his desire, killed by his armour-bearer; Judg. ix. 2 Sam. xi. 21. Tola began to judge the

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2799 1205
or 2860 1144

the Israelites on the west of Jordan. Perhaps not long after, Jair the Gileadite began to judge those on the east of Jordan. It was perhaps while they were conjunct judges that the Ammonites terribly oppressed the Israelites eighteen years; Judg. x.

2815 1187
or 2878 1126

Jephthah, a bastard of Gilead, delivers the Israelites; sacrifices his daughter to fulfil a rash vow; and puts to the sword 42,000 insolent Ephraimites; Judg. xi. xii.

2848 1156
or 2869 1135

After, or while, Jephthah judged Israel six years; Ibzan seven, Elon ten, and Abdon eight, God delivers the Israelites for forty years, into the hands of the Philistines. Meanwhile Eli the high priest, of Ithamar's family, judges Israel. Samson is born, and appointed to be a Nazarite. About the same time, or a few years afterwards, Samuel is born: Judg. xii. xiii. 1 Sam. i.

2888 1116
or 2909 1095

After Samson had for twenty years, harassed the Philistines, he is taken prisoner and enslaved by them; but at his death pulls down the house, and kills multitudes of them. Encouraged by this, the Israelites attack the Philistines; but being defeated, bring the ark to the camp; they are again routed, and the ark is taken. The judgments, attending the ark, on

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themselves, and on Dagon their idol, beside which they placed it, oblige the Philistines to send it back with honourable presents. The curious Bethshemites looking into it, 50,000 of them are struck dead. It is never returned to Shiloh, but remains at Kirjath-jearim; Judg. xiv. —xvi. 1 Sam. ii—vi. and xii. 9; Heb. xi. 32; Acts xiii. 20; Pf. lxxviii. 59—67; Jer. vii. 12, 14.—Samuel, now almost forty years old, begins to judge Israel, and some time after delivers them from the Philistines; 1 Sam. vii. Heb. xi. 32.

2909

or

2939

1095

or

1065

The Israelites wearied of God's deputy judges, request a king, to render them like the neighbouring nations. Saul is made king, and defeats the Ammonites. Samuel resigns his government; 1 Sam. viii—xii. Acts xiii. 20, 21; Heb. xi. 32—35.

2949

1055

For intermeddling with priestly work, for neglecting the utter destruction of the Amalekites and their property, and for consulting with a witch, Saul's army is routed by the Philistines, and he murders himself, about *two years* after the death of Samuel.—David, who had been anointed king by Samuel about seven years before, and who for about four years had been persecuted, and had composed several of his psalms, as vi. vii.

xxxiv.

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xxxiv. xxxv. lii—lix. lxiii. lxiv. cxx. cxl. cxlii. cxliii. &c. returns from the country of the Philistines; resents Saul's death upon an Amalekite; laments over Saul and Jonathan's death; and praises God for his deliverances; Pf. xviii. ix.—Directed of God, he repairs to Hebron, where he is made king of Judah. Meanwhile Abner made Ishbosheth king of Israel; 1 Sam. xiii—xxxi. 1 Chron. x. 2; Sam. i. ii. xxii.

2956 1048 After Ishbosheth had reigned seven years, much of which time had been spent in skirmishes with the servants of David, he is deserted by Abner, and murdered by two of his servants: upon which the principal men of Israel, with a large body of the people, assemble, and make David their king: 2 Sam. ii—v. 1 Chron. xii. Pf. lxxxix. 19, 20, &c. Acts xiii. 22; Pf. lxxviii. 68—72.

2959 1045 After taking Jerusalem from the Jebusites, and building himself a palace there, and defeating the Philistines twice, David, attended with many thousands of Israelites, brings up the ark of God, with great solemnity, from Kirjath-jearim to a tent which he had formed for it on mount Zion; 2 Sam. v. vi. 1 Chron. xiii.—xvi. Pf. lxxviii. 68, 69; xxiv. lxvii. lxviii. xciii. xcv—ciii. cvii. cxxxii. cxliv—cl.

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2962	1042	David intends to build a temple; but God restrains him; allots that honour to his son; promises to establish his kingdom; and David, with great thankfulness, pleads for its accomplishment; 2 Sam. vii. 1 Chron. xvii. and xxii. 6—13; Psal. cxxxii. 1 Kings v. 2—5; and viii. 15—19; 2 Chron. vi. 4—9; Acts vii. 46.
2970	1034	After he had subdued the Philistines, Moabites, Amalekites, Syrians, and almost all the Ammonites, and thus extended the dominion of the Israelites to the utmost extent promised; Gen. xv. 18—21; Exod. xxiii. 23—31; and xxxiv. 11; Deut. xi. 24; 2 Sam. viii. x. 1 Chron. xviii—xx; he commits adultery with Bathsheba; murders Uriah her husband; and, being reprov'd by Nathan, bitterly repents. The child sickens and dies; 2 Sam. xi. xii. Psal. li.
2978	1033	Bathsheba, perhaps the grand daughter of Ahithophel, now David's wife, bears Solomon; 2 Sam. xii. 24, 25; 1 Chron. iii. 5; and xiv. 4.
2972	1032	Amnon, David's eldest son, deflowers his sister; and after two year is murdered by Absalom, her full brother; 2 Sam. xii. 10; and xiii.
—	—	After Absalom had lived three years an exile with his grandfather Talmai king of Geshur, he is, by Joab's means, brought back
2977	1027	

Year of World.	Before Christ.	
		back to Jerusalem; and after two years more, is reconciled to his father David; 2 Sam. xiii. 37—39; and xiv.
2983	1021	Abialom rebels against David; is joined by Ahithophel, who hanged himself, and by most of the Israelites. David and his friends flee over Jordan. There Absalom's huge host is defeated and himself slain by Joab.—After some altercation with the men of Judah, the Israelites again revolt under Sheba; but, he being slain, they return to their allegiance; 2 Sam. xv—xx. Psal. ii—vi. xlii—xliv.
2984	1020	While the Philistines in four battles attempt to recover their liberty, they are defeated. The Lord avenges Saul's murdering of the Gibeonites by a famine of three years; 1 Chron. xx. 2 Sam. xxi.
2987	1017	David numbers his subjects. God punishes his sin in the death of 70,000 of them. By his deep humiliation and sacrifice he stops the plague. He purchases a spot for the temple to be built on; 2 Sam. xxiv. 1 Chron. xxi. and xxvi. 23, 24.
2988	1016	David being now extremely infirm, Abishag is procured to sleep with him as his concubine. Assisted by Joab and Abiathar, Adonijah his eldest son attempts to seize the throne: but by the activity of Nathan the prophet, and Bathsheba, David gives
2989	1015	orders

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orders to anoint Solomon his successor ;
1 Kings i.

2989 1015

Having made immense preparations for the building the temple, and giving Solomon a plan of it and a charge concerning it, he fixes the order of the priests, Levites, singers, and porters, for the temple ; as either now or before he had regulated the trained bands and the royal property : and, having solemnly charged Solomon and the prince of Israel to cleave to the Lord, he soon after died.—Not long after Adonijah, Joab, and Shimei, were slain by Solomon's order ; 1 Chron. xxii—xxix. 1 Kings iii.

2990 1014

Solomon, who already had Rehoboam by an Ammonitess, marries an Egyptian princess, to whom Pharaoh her father gave Gezer, a city of the Philistines, in compliment ; 1 Kings xiv. 21 ; iii. 1, 2 ; and ix. 16. In answer to his prayer in his vision, God grants Solomon an uncommon share of wisdom ; which he manifests in judging between two harlots ; in fixing the crown officers and providers for his large household ; and in his songs, proverbs, and philosophical discourses. He becomes the admiration of the princes and nations around ; 1 Kings iii. iv. 2 Chron. i.

2993 1011

After securing the assistance of Hiram king of Tyre, and making great preparations.
Solomon,

Year of World	Before Christ	
3000	1004	Solomon, in the 480th year of the deliverance from Egypt, lays the foundation of the temple. It was finished in seven years and six months, just 3000 years after the creation and 1000 before Christ's birth. The next year it was dedicated by solemn prayer and large sacrifices; 1 Kings v—ix. 2 Chron. ii—vi. Acts vii. 47. Solomon finishes his magnificent palace; 1 Kings vii. 1; and ix. x; 2 Chron. viii. 1. About this time he wrote his inspired Song; Song i—viii. carried on his repairs of cities and enriching trade; and was visited by the queen of Sheba; 1 Kings ix. x. 2 Chron. viii. ix. and i. 15—17.
3029	975	After great licentiousness with heathenish women, and apostasy to their idolatries, Solomon, being reproved by a prophet, repents; writes his Ecclesiastes, and perhaps his Proverbs; and dies; 1 Kings xi. Neh. xiii. 26; Eccl. i—xii. Prov. i—xxix.
3029	975	Provoked by Rehoboam's haughty threatenings, the Ephraimites, and other nine tribes, revolt from the family of David, and form a separate kingdom under Jeroboam the son of Nebat. To prevent their return to Judah, by going up to Jerusalem at the solemn feasts, he establishes the idolatrous worship of the Calves

Year of World	Before Christ	
		Calves of Dan and Bethel among them. Nor could the reproof of the man of God, nor the miracles attending it, ren- der him penitent; 1 Kings xii. xiii. 2 Chron. x.
3034	970	Many Levites and others retiring from the kingdom of Jeroboam to that of Reho- boam, he and his subjects conducted themselves for three years regularly, and lived prosperously. But afterwards revolt- ing to idolatry, Shishak, king of Egypt, ravages their country, and pillages Jeru- salem and the temple; 1 Kings xiv. 21— 31; 2 Chron. xi. xii.
3046	958	Abijam succeeds Rehoboam. He routs Jeroboam's army of 800,000, slays 500,000 of them, and takes Bethel and other cities from him; 1 Kings xv. 1—8; 2 Chron. xiii.
3049 3063	955 951	Asa succeeds Abijah; reigns forty-one years; zealously extirpates idolatry; strengthens his kingdom with forts; defeats an Ethiopian army of 1,000,000; renews his subjects' covenant with God; and deposes Maachah his idolatrous grandmother; 2 Chron. xiv. xv. 1 Kings xv. 9—15.
3052 3074 or 3064	952 930 or 940	Baasha murders Nadab the son of Jeroboam, and the whole family; and reigns over Israel. Engaged in a war with Baasha, Asa hires the Syrians treacherously to invade

Year of world	Before Christ	
		invade the kingdom of Israel; and imprison the prophet who reprov'd his conduct; 1 Kings xv. 16—22; 1 Chron. xvi. 1—10.
3075	929	Zimri murders Elah the son of Baasha; reigns over Israel seven days: but, being besieged by his master's troops, he burns the palace upon himself; 1 Kings xvi. 9—20.
3079	925	After four years of civil war between Omri and Tibni, Omri prevails, and reigns wickedly; builds Samaria, and renders it his capital; 1 Kings xvi. 21—28; Micah vi. 16.
3086	918	Ahab, still more wicked than his father, reigns over Israel; marries Jezebel a Zidonian princess; and, by her advice, introduces the worship of Baal: Hiel, with the loss of his sons, rebuilds accursed Jericho; 1 Kings xvi. 29—34; Mic. vi. 16.
3090	914	Asa dying of diseased feet, Jehoshaphat succeeds him. He reforms his kingdom, fortifies his cities, and forms a militia of 1,160,000; 2 Chron. xvii. 1 Kings xxii. 41—46.—He first made friendship with the kings of Israel, and took Ahab's daughter to be the wife of Jehoram his son.
—	—	In answer to the prophet Elijah's prayer, : drought of three years and a half plague the

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the kingdom of Israel. Ravens at first, and afterwards a poor widow of Zarephath, whose son he restores to life, feed Elijah.

— Having by his sacrifice, burnt with fire from Heaven, demonstrated, that not Baal, but JEHOVAH, was the true God, he causes the prophets of Baal to be slain; and procures rain.—Terrified by the threatenings of Jezebel, he retires far southward to Sinai; but is reproved by God for his flight, and ordered back to anoint Jehu king over Israel, Hazael over Syria, and Elisha prophet in his own room; 1 Kings xvii—xix.

3103 901 Benhadad, king of Syria, having insolently threatened the destruction of Samaria, God punishes him with a signal defeat by a handful of Israelites. Next year, to punish his captain's blasphemy, his army is almost utterly cut off. He submits; and Ahab, to his own ruin, makes a treaty of peace with him; 1 Kings xx.

3105 899 By seizing upon Naboth's vineyard, whom Jezebel had for this purpose basely murdered, Ahab draws upon himself and family fearful denunciations of wrath; but his external repentance for a time defers the execution; 1 Kings xxi.

3107 897 Having in the preceding year associated their eldest sons, Ahaziah and Jehoram, in power

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power with themselves, Ahab and Jehoshaphat, encouraged by the false prophets, march against the Syrians for the recovery of Ramoth-gilead. Jehoshaphat is endangered, and Ahab slain; 1 Kings xxii. 2 Chron. xviii.

3108 896 While Jehoshaphat, reproved by a prophet, proceeds in the reformation of his kingdom, Ahaziah, the successor of Ahab, dies of a fall from a window. — Elijah, having destroyed two idolatrous troops by fire from heaven, is translated. — Elisha succeeds him; heals the bitter water and barren fields of Jericho; and, by two she-bears, destroys forty-two insolent children of Bethel; 1 Kings xxii. 49—53; 2 Chron. xix. 2 Kings i. ii.

3109 895 The Moabites, who had always been subject to the Israelites since David conquered them, having rebelled after the death of Ahab, Jehoram his son, assisted by Jehoshaphat and his deputy king of Edom, and miraculously supplied with water by Elisha, ravages their country; 2 Kings iii. Elisha multiplies the widow's oil; promises a son to the Shunammite, and restores him to life; renders poison harmless; multiplies provision; heals Naaman of his leprosy, and smites Gehazi with it; makes iron swim; blinds and opens the eyes of the Syrian soldiers. The Syrians,

Z

affrighted

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3112	892
3115	889
3119	885

affrighted by God, raise the siege of Samaria when the inhabitants were almost famished, and leave plenty of provision; 2 Kings iv—vii.

3112 892 Meanwhile Jehoshaphat is miraculously victorious over the allied army, which had invaded his kingdom with a view to extirpate the Israelites; 2 Chron. xx. Ps. lxxxi. xlviii.—He allots his younger sons presents and fenced cities; and, for the second time, installs Jehoram on his throne; 2 Chron. xxi. 2, 3; 2 Kings viii. 16.

3115 889 After Jehoshaphat's death, Jehoram, being sole king, introduces the idolatry of the house of Ahab his father-in-law into Judea; murders his brethren, and contemns the warning which the prophet Elijah had left him. The Edomites and Libnites revolt. The Philistines, Arabs, and others, ravage his kingdom and murder his family; 2 Chron. xxi. 2 Kings viii. 16—24.

3119 885 Ahaziah, his only surviving son succeeds: and, having reigned about a year alone, he and Jehoram king of Israel, and other male descendants of Ahab, together with Jezebel and the priests of Baal, are slain by Jehu, to whom God hath given the kingdom of Israel; 2 Kings viii. 25, 29; and ix. x. 2 Chron. xxii.

After

Year of World	Before Christ	
3126	878	After Athaliah, the daughter of Ahab, had murdered all the seed royal of David she could find, and had tyrannized six years, Jehoiada the high priest, assisted by his fellow priests and nobles, installs Joash, Ahaziah's son, when seven years of age, on the throne; kills Athaliah, and Mattan her idolatrous high priest; reforms the nation; and renews their covenant with God; 2 Kings xi. 2 Chron. xxiii.
3149	855	Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple; which are executed with great prudence and fidelity; 2 Kings xii. 2 Chron. xxiv. Jehu king of Israel is succeeded by Jehoahaz his son. Under both, especially the latter, Hazael (who, by murdering his master Benhadad, had become king of Syria) terribly ravaged their kingdom; 2 Kings x. 29—36; xiii. 1—9; and viii. 7—15.
3164	840	Joash king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiada and his own cousin, for reproving him. Soon after the Syrians ravage his kingdom, and his servants murder him; 2 Kings xii. 17—21; 2 Chron. xxiv. 17—27.
3165	839	Jehoash, grandson of Jehu, succeeds his father

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father Jehoahaz as sole king of Israel; visits the prophet Elisha on his death bed according to whose predictions he gives the Syrians three terrible defeats; 2 Kings xiii. 10—23; and xiv. 15, 16.

3166 838 Amaziah succeeds his father Joash on the throne of Judah; punishes the murderers of his father; ravages the country of the Edomites with inhuman barbarity; provokes Jehoash king of Israel to a war, in which his army is routed, Jerusalem and the temple pillaged, and himself taken prisoner; 2 Kings iv. 1—14; 2 Chron. xxv.

— — — Jonah the prophet foretells the relief of the Israelites. Unwilling to denounce the destruction of Nineveh, he flees to Tarsish. A whale swallows him up, and, after three days, casts him out upon dry land. He warns the Ninevites; they repent, and are spared; 2 Kings xiv. 25; Jon. i—iv. Matt. xii. 39—41; and xvi. 4.

3180 824 After being his father's partner twelve years Jeroboam succeeds his father Jehoash, and restores the kingdom of Israel almost to its ancient glory; 2 Kings xiv. 16, 23—28.

3194 810 Amaziah king of Judah being murdered by his subjects, Azariah or Uzziah succeeds him, and reigns prosperously fifty two

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		two years ; 2 Kings xiv. 21, 22 ; and xv. 1—4 ; 2 Chron. xxvi. 1—15.
		The prophets Amos, Hosea, and perhaps Joel, prophesy ; reprove the Israelites for their sins, and foretell their approaching, but just judgments ; Amos i—ix. Hof. i—xiv. Joel i—iii.
3221	783	A terrible earthquake is felt in Judea ; Amos i. 1 ; Zech. xiv. 5 ; Jeroboam II. dying, a civil war, at least an interregnum of eleven years and an half, ensues ; at the end of which Zachariah his son, the fourth in descent from Jehu, reigns six months ; 2 Kings xv. 8—12 ; and x. 30.
3233	771	Shallum his murderer had reigned but one month when Menahem, probably Zechariah's general slew him, and reigned ten years. While he was butchering his opponents, Pul king of Assyria invaded the kingdom, and laid it under tribute ; 2 Kings xv. 13—22.
3241	763	About this time Uzziah, proud of his conquests and wealth, attempts to offer incense in the temple, is withstood by Azariah the high priest, and struck with a leprosy. Jotham his son governs the kingdom ; 2 Kings xv. 5, 6 ; 2 Chron. xxvi. 16—23.
		Isaiah and Micah begin to prophesy. Is. i—vi. Mic. i.

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3245	759	Having murdered Pekahiah the son of Menahem, Pekah begins to reign over Israel twenty years.
3246	758	Next year Jotham begins his prosperous reign over Judah; 2 Kings xv. 27, 28, 32—38; 2 Chron. xxvii.
3262	742	Ahaz succeeds Jotham, and reigns very wickedly and unhappily. Pekah king of Israel kills 120,000 of his best troops in one battle, and carries off 200,000 prisoners, which, by order of the prophet Oded, are sent back. He and Rezin king of Syria ravage Judea, and intend to render it tributary to them, under a deputy of their own. The Edomites and Philistines, from the south and west, also distress it. In his distress, Ahaz hires Tiglath-pileser, of Assyria, to attack his enemies, who, after murdering multitudes of the Syrians and Israelites on the east of Jordan and in Galilee, carries the rest captive to Media. Ahaz then copies after the Syrian idolatry, and pollutes the temple: 2 Chron. xxviii. Is. vii. 1—9; 2 Kings xvi. and xv. 29.
3262	742	Hosea, Isaiah, and Micah, still continue prophesying; Hof. iv—xiv. Is. vii—xiv. Mic. i. ii.
3274	730	Hoshea, who had killed Pekah nine years before, at last, by a long civil war, renders himself

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	himself king of Israel, and is less wicked than his predecessors. Shalmaneser king of Assyria renders him tributary; 2 Kings xv. 30; and xvii. 1. 2.
3278 726	After being partner with his father one year, Hezekiah begins to reign alone over Judah. He, with great zeal and diligence, reforms his kingdom; refuses to pay tribute to the Assyrians; and reduces the Philistines; 2 Chron. xxix—xxxi. 2 Kings xviii. 1—8; Is. xiv. 29.
3283 721	Finding that Hoshea had, with the assistance of the Egyptians, conspired to render himself independent, Shalmaneser invades his kingdom; demolishes Samaria his capital; takes him prisoner; and transports the remaining Israelites to Assyria and Media, whence few, if any of them, ever returned to Canaan; Is. vii. viii. xxiv. xxviii. Hof. iv—xiii. Amos ii—ix. Mic. ii. iii. vi. vii. 2 Kings xvii. 3—23; and xviii. 9—12; 2 Chron. xxx. 6; Neh. ix. 32. He soon after ravaged Phenicia, and besieged Tyre five years, &c.
3291 713	Having reduced the Moabites, Ammonites, Edomites, Philistines, if not also the Egyptians, Sennacherib the Assyrian, contrary to treaty, invades Judea, and takes all the fenced cities except Jerusalem; his army is cut off, perhaps in the
3294 710	third year, by an angel, on the east of Jerusalem.

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		Jerusalem. During this war Hezekiah was miraculously delivered from his deadly distemper; Amos i. ii. Is. xv. xxiv—xxxviii. Mic. i—iii. 2 Kings xviii—xx. 2 Chron. xxxii.
		Chaldean ambassadors coming to Hezekiah, he vainly shews them his wealth. God threatens him, that it and his seed should be carried captive to Babylon; Is. xxxix 2 Kings xx. 12—21; 2 Chron. xxxii. 25—33.
		While Judea flourishes, Isaiah, and perhaps Micah, prophesy: Is. xl—lxvi. Mic. iv. v.
3306	698	Manasseh succeeds Hezekiah. He introduces idolatry, persecution, and other abominations; 2 Kings xxi. xxiv 3, 4; and xxii. 17, 1; Jer. xv. 4; 2 Chron. xxxiii. 1—10.
3328	676	Esarhaddon invades Judea; carries Manasseh prisoner to Babylon; where he repents, and is restored to his kingdom, perhaps as a tributary of the Assyrians; 2 Chron. xxxiii. 11—19.
		About this time Esarhaddon transported the remains of the Israelites to the East, and further re-peopled their country with heathen tribes from Persia, Chaldean, &c. They formed a religion; partly Jewish, partly heathen; and were called Samaritans; 2 Kings xvii. 21—41; Ezra. iv. 2, 9, 10,

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- 17; John iv. and viii. 48; Luke ix. 52, 53.
- 3363 641 Josiah, a child of eight years, succeeds his obstinately-wicked father Amon:—he, with great zeal, reforms his kingdom; repairs the temple; renews his subjects' covenant with God; solemnly celebrates the passover.—During his reign Jeremiah and Zephaniah prophesy, if not also Nahum and Habakkuk; Jer. i. perhaps to xvii. Zeph. i—iii. Nah. i—iii. Hab. i—iii.
- 3394 610 Unadvisedly giving battle to Pharaoh Necho king of Egypt Josiah is slain; after which the kingdom of Judah becomes miserable; 2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20—24.
- 3395 609 Jehoahaz, whom the people had made king, being carried prisoner into Egypt, Pharaoh Necho makes Jehoiakim king, who reigns wickedly eleven years; 2 Kings xxiii. 31—37; 2 Chron. xxxvi. 1—5. Under him Jeremiah and Urijah, if not also Habakkuk and Zephaniah, prophesy; Jer. xix. xx. xxvi. xxii. xxiii. xxv. xxxiii. xxxvi. xlv. xlv—xlix. Hab. i—iii. Zeph. i—iii.
- 3398 606 Nebuchadnezzar the Chaldean, now partner in the kingdom with his father, invades Judea; renders Jehoiakim his tributary; carries off Daniel and his companions

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- companions, and others, to Babylon, with part of the vessels of the temple of God, which he places in that of Belus; 2 Chron. xxxvi. 6, 7; Jer. xxxv. 11; and xxix. 10; Is. xxxix 7; Dan. i. 2, 3, 7; &c.
- 3401 603 Jehoiakim rebels against Nebuchadnezzar, now sole king of Babylon; 2 Kings xxiv. 1.
-
- Daniel makes known and interprets Nebuchadnezzar's dream of the image, which the wise men could not; Dan. ii.
- 3403 601 After a long and furious war Nineveh is destroyed by the Medes, assisted by Nebuchadnezzar the Chaldean; Nah. i--iii. Ezek. xxxi.
- 3404 600 While Nebuchadnezzar is occupied in seizing the kingdom of Assyria he sends an army of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim king of Judah, who ravage his kingdom, murder him, drag his corpse out by the gate of Jerusalem, and leave it unburied; 2 Kings xxiv 2; Jer. xxii. 18, 22; xviii. 19; and xxxvi. 30.
- 3405 599 His son Jehoiachin, whom, it seems, he had made his partner ten years before, after reigning alone three months and ten days surrenders himself to Nebuchadnezzar who carries him and his family, courtiers, and principal magistrates, warriors,

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		riors, and artificers, in all 18,000, in Babylon; together with Ezekiel the priest afterwards a prophet, and Mordecai, and part of the furniture of the temple; 2 Kings xx. 17, 18; Is. xxxix. 6, 7; 2 Chron. xxxvi. 9, 10; 2 Kings xxiv. 6—10; Jer. xxii. 24—30; xxix. 1, 2; and xxiv. Ezek. xvii. 4, 12; and i. 2, 3; Esth. ii. 6.
3406	598	Zedekiah, brother of Jehoiakim, being made king by Nebuchadnezzar, as his sworn tributary, reigns wickedly.—Jeremiah continues prophesying in Judea; Jer. xxi. xxvii—xxxiv. xxxvii. xxxviii. l. li. if not also xix. xx.; and Ezekiel begins to prophesy in Chaldea; Ezek. i—xxxi.
3416	588	Zedekiah, depending on the Egyptians, rebelled; to punish which, Nebuchadnezzar, after a siege of almost two years, burns Jerusalem and the temple; carries off captive all the Jews who remained, except a few of the poorer sort; whom together with Jeremiah, now liberated from prison, he commits to the care of Gedaliah. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them; Jer. lli. xxxix—xliv. 2 Kings xxv. 2 Chron. xxxvi. Lam. i—v.
		Jeremiah, Ezekiel, and Obadiah, prophesy; Jer. xliii. xliv. Ezek. xxxii—xlviij.

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- xlvi. Obad. i. Psal. lxxiv. cxxix. cxxxvii. are penned, and Jeremiah's Lamentations; i—v.
- 3433 571 Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistai, and Egypt, Nebuchadnezzar returns to Babylon, where out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abednego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours; Jer. xxv. xli—xlix. Ezek. xxv—xxx. xxxv. If. xv—xxiii. Hab. i. ii. Dan. iii. He also builds palaces, hanging gardens, the temple of Belus, &c. Dan. iv. 30.
- 3434 570 Daniel interprets Nebuchadnezzar's dream of *the tree cut down*. Next year Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years; Dan. iv. and v. 18—21.
- 3442 562 Nebuchadnezzar hath his reason restored; he acknowledges God's sovereignty; is restored to his throne; and dies, having reigned forty-five years.
- 3443 561 Evil Merodach, his son, succeeds, and exalts Jehoiakin king of the Jews; 2 Kings xxv. xxvii—xxx. Jer. lii. 31—34.
- 3449 555 Neriglissar, Nebuchadnezzar's son-in-law, who had murdered Evil Merodach, and his family being murdered in their turn, Belsazzar,

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Belshazzar, the son of Evil Merodach becomes king of Babylon; Jer. xxvii. 7. — Daniel hath his vision of the *four beasts*;—and, about two years after, of *the ram and the goat*; Dan. vii. viii.

3466 538 While the Medes and Persians besiege Babylon, Belshazzar and his lords celebrate an impious revel.—An hand-writing, interpreted by Daniel, denounces their immediate ruin.—That same night Babylon is taken, Belshazzar slain, and his monarchy rendered subject to the Medes and Persians; Dan. v. If. xiii. xiv. xxi. xlv. xlvii. Jer. xxv. 12; xxvii. 7; and I. li. Hab. ii.

Daniel is advanced by Darius the Mede; but, by the envy of his fellow rulers, is cast into the den of lions. He is delivered, and his accusers destroyed; Dan. vi. He solemnly supplicates the restoration of the Jewish nation; has the coming of Christ, and the distasters attending it, intimated to him by the angel Gabriel; Dan. ix.

3468 536 Cyrus succeeding his father Cambyfes as king of Persia, and Darius his uncle and father-in-law as king of Media, proclaims liberty for the Jews to return to Canaan and rebuild their temple; and restores to them their sacred vessels, which had been dedicated to the Chaldean idol Bel.—

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		About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, 7337 proselytes and servants return under the direction of Zerubbabel and Jeshua; Is. xlv. 23—28; xlv. 13; and xlviii. 20; 2 Chron. xxxvi. 22, 23; Ezra i. ii. Neh. vii.
3469	535	After observing the feast of tabernacles, and making preparation for seven months, the Jews, amidst joy and grief, lay the foundation of the second temple; Ezra iii. But their Samaritan neighbours, by their open influence at court, and by accusing them as rebels to Cambyfes and Artaxerxes Magus, long hinder the building; Ezra iv. Daniel hath his last vision; x—xii.
3480	524	Cambyfes, after the death of Amasis, ravages Egypt and part of Ethiopia, and ruins his own army.
3484	520	Encouraged by the prophets Haggai and Zechariah, and after this by a decree of Darius Hystaspis in their favour, the Jews resume the building of their temple; and in about four years finish and dedicate it, about seventy-two years after it had been burnt by the Chaldeans; Ezra v. vi. Hag. i. ii. Zech. i—xix. About this time Darius reduced the revolted Babylonians; Is. xiii. xiv. xxi. xlvii.
3489	515	Jer. l. li.

Perhaps

Year of World	Before Christ	
3490	514	Perhaps about this time Esther was made queen of Persia instead of Vashti; and after five years the plot and ruin of Haman took place. But some historians place these events thirty-six years later, under Xerxes, or rather fifty-six, under Artaxerxes Longimanus; <i>Esth.</i> i—x.
3517	487	The Egyptians revolt from Darius. About six years after Xerxes his son reduces them. Darius having, for the sixteen last years of his life, carried on an unsuccessful war with the Greeks, Xerxes his son, after
3525	479	four years preparation, invades their country with an army of some millions: but he and his Carthaginian allies are shamefully repulsed; <i>Dan.</i> xi. 2; <i>x.</i> 20; <i>vii.</i> 5: and <i>viii.</i> 4.
3540	464	Artaxerxes Longimanus succeeds his father Xerxes.—The Egyptians again revolt, but are reduced.
3547	457	Ezra is sent to Jerusalem by Artaxerxes, as his deputy governor of Judea. With great zeal he separates the Jews from their strange wives; <i>Ezra</i> vii—x. Perhaps it was now that Esther was married to Ahasuerus, and Haman's plot and ruin five years after; <i>Esth.</i> i—x.; and, by her influence, Artaxerxes greatly favoured the Jews.
3559	445	Nehemiah is appointed deputy governor of Judea, and rebuilds Jerusalem. Conti-

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		ning in that office 18, or perhaps 36 years, he labours to reform his nation; Neh. i—xiii. Dan. ix. 25.
3574	430	Malachi the prophet reproves the Jews for their contempt of God's ordinances, sacrilege, marriages with heathens, and cruelty to their Jewish wives; Mal. i—iv.
3591	413	The Egyptians revolt from Darius Nothus king of Persia. It requires 64 years to reduce them; Is. xix. Ezek. xxix. xxx. Zech. x. 11; Joel iii. 19; Is. xxvii. 1.
3596	408	Scarcely had Nehemiah finished his reformation when Manasseh, the son-in-law of Sanballat, began to build the Samaritan temple on Mount Gerizzim; Neh. xiii. 28, 29; John iv. 20.
3655	349	After reducing the revolted Cyprians and Phenicians, and ravaging part of Judea, Artaxerxes Ochus, king of Persia, finally reduces the Egyptians; since which they have never been governed by a prince of their own; Ezek. xxix. 14, 15; and xxx. 13; Zech. x. 11; Is. xix.
3670	334	After the Persians and Greeks had been generally in a state of war for 160 years, Alexander the Great marches 35,000 Greeks into Asia, with whom, in six years, he conquers the whole Persian empire; Dan. vii. 6; viii. 5—7; x. 20; and xi. 3; Zech. vi. 6.

Alexander

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3672	332	Alexander furiously destroys Tyre and Philistia. The Jews and Egyptians submit to him; <i>If.</i> xxiii. 1—18; <i>Zech.</i> ix. 1—8.
3681	323	Alexander dies. Within fifteen years after his whole family is murdered, and his empire divided among four of his principal generals; <i>Dan.</i> vii. 6; viii. 8; and xi. 4. The two principal divisions were—the kingdom or empire of Egypt on the south of Canaan, and of Syria on the north. For more than 150 years these were generally in a state of war one with another: nevertheless, the Jews, whose country lay betwixt them, were marvellously protected by Providence; <i>Dan.</i> xi. 5—29; <i>Zech.</i> x. 8.
3829	175	Antiochus Epiphanes, succeeding his brother Seleucus, persecutes the Jews, and sets to sale their high priesthood.—He makes four attempts to rob Ptolemy his nephew of the kingdom of Egypt.
3834	170	In his return from his second expedition into Egypt he takes Jerusalem, murders 40,000, and takes as many more prisoners to be sold for slaves.
3836	168	In his return from his fourth expedition, when he was checked by the peremptory demands of the Roman ambassadors, he stops the daily sacrifice, and attempts to abolish the Jewish worship.

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3840 164

After some years struggling, Judas Maccabeus defeats Antiochus' army at Jerusalem, restores the worship of God in the temple, and institutes the *feast of dedication*. Not long after this Antiochus dies miserably; Dan. xi. 21—35; and viii. 23—25; Zech. i. 20, 21; ix. 13—17; and xii. 2—7; John x. 22.

— — — For thirty years after Judas, and his brethren Jonathan and Simon, protect their nation; governing their church as high priests, and their state as civil rulers dependent on the Syro-grecians.

3870 134

After this John Hircanus the son of Simeon, and Alexander Janneus his son, having rendered the Jewish nation independent, reign prosperously for about fifty years, and subdue the Samaritans, Edomites, Ammonites, Moabites, and Philistines; Is. xi. 14; Mic. iv. 12, 13; Obad. 18—21.

3926

78

After a war of six years with his subjects Alexander dies. Alexandra his widow wisely governs the state nine years, Hircanus her son being high priest.

3940

64

After five years' contention between Hircanus, her elder but peaceable son, and Aristobulus the younger, they both apply to the Romans for help.

3941

63

Pompey the Roman general takes part with Hircanus; and, taking Jerusalem from Aristobulus,

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		Aristobulus, carries him prisoner to Rome, where he is poisoned about 14 years after.
3957	47	Antipater, who had been a partizan of Hircanus, obtains for his son Phasaël the government of Judea, and for Herod the Great the government of Galilee.
3960	44	Julius Cesar, who, after great success in war, had altered the republican form of the Roman government, and made himself emperor, is slain by Brutus Cassius and others in the senate house.
3964	40	Antigonus, the son of Aristobulus, having been made king of Judea by the Parthians, Herod of Galilee, by the assistance of the Romans, wrests the kingdom from him.
3982	18	Herod having offended the Jews, by some heathenish structures in compliment to Augustus the Roman emperor, attempts to regain their favour by rebuilding their ruinous temple.
4000		After a solemn annunciation of their birth by the angel Gabriel, John Baptist and Christ are born, to the great joy of their parents. Jesus' birth is published to the shepherds. He is circumcised, and presented at the temple; and solemnly acknowledged the Messiah by Simeon and Annas; Matt. i. ii. Luke i. ii. 1—38; and iii. 23—38.

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4002		Herod being dead, Joseph and Mary, with the babe Jesus, return to Canaan, and settle at Nazareth in Galilee; Matt. ii. 18—23; Judas of Galilee raises an insurrection; Acts v. 37.
4009	6	Archelaus, who reigned in the room of his father Herod, being accused of mal-administration, is deposed by the Romans, and Judea is formed into one of their provinces.
4012	9	Jesus goes up with his parents to the pass-over, and disputes with the doctors in the temple; Luke ii. 39—52.
4030	27	John Baptist begins to preach and baptize, warning the Jews to prepare for receiving the Messiah, who was about to be manifested; Matt. iii. 1—12. Mark i. 1—8; Luke iii. 1—18; John i. 7—19.
4032	29	Jesus is baptized by John at Bethabara near Jericho; and is attested by his Father and the Holy Ghost from heaven; Matt. iii.

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iii. 13—17; Mark i. 9—11; Luke iii. 21—23. He is led by the Spirit into the wilderness of Judah to fast, and to be forty days tempted of the devil; Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13. Being examined concerning his character, John acknowledges himself the Messiah's forerunner, and points out Jesus as the Messiah, to his hearers and disciples; John i. 20—37.—Having become acquainted with Andrew, Peter, Philip, and Nathaniel, Jesus returns into Galilee, perhaps attended by the two last; and there, at a marriage, turns water into wine; John i. 35—51; and ii. 1—12.

4033 30 After making a short visit to Capernaum, Jesus goes up to the passover at Jerusalem;—where he expels the merchants from the courts of the temple; foretells his own death and resurrection; and confers with Nicodemus concerning the new birth, the end of his mission, &c. John ii. 12—25; and iii. 1—21.—Departs from Jerusalem, and preaches with great applause;—which John hearing of, joyfully extols him; John iii. 22—36; and is soon after cast into prison; Matt. xiv. 10; Luke iii. 19, 20; Mark vi. 17.—Jesus returns northward to Galilee through Samaria, where he converts an harlot

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harlot and many of her neighbours; is welcomed to Galilee; at Cana restores to health a nobleman's son; John iv.; preaches at Nazareth, to the hazard of his life; Luke iv. 16—30; removes to Capernaum, where he preaches with acceptance; calls Peter and Andrew, James and John, to be his stated attendants; casts out a devil in the synagouge, and heals Peter's mother-in-law; after which he takes a tour through the other cities of Galilee;—multitudes following him to hear his sermons, or to obtain his miraculous cures; Mark i. 14—39; Luke iv. 31—44; and v. 1—11; Matt. iv. 13—25; and viii. 14, 15. Preaches the sermon on the Mount; Matt. v—vii. Descending from thence, he cures a leper; Matt. viii. 1—4; Mark i. 40—46; Luke v. 12—16. Returns to Capernaum, where he cures a man of the palsy, and calls Matthew to be his disciple: Matt. ix. 2—9; Mark ii. 1—14; Luke v. 17—28.

4034

31 Goes up to his second passover at Jerusalem, where he cures the lame man at the pool of Bethesda on the sabbath, and vindicates his conduct, from his equality with God, and the office he had from God; John v. Returning to Galilee, he vindicates *the rubbing out ears of corn* by his hungry

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hungry disciples for their refreshment on the sabbath day; cures a man's *withered hand* on the sabbath, and justifies his conduct; is followed by multitudes to the sea of Galilee; many of whom he heals of their diseases, and forbids the possessed to acknowledge his Messiahship; Matt. xii. 1—22; Mark ii. 23—28; and iii. 1—12; Luke vi. 1—11.

— Having prayed all night in a mountain, he chooses his *twelve disciples* from among his other followers; descends to the plain; works many miracles; repeats part of his celebrated sermon on the mount; Mark iii. 13—19; Luke vi. 12—49; heals the centurion's servant, and commends his faith; Matt. viii. 5—13; Luke vii. 1—10; raises the widow of Nain's son to life; Luke vii. 11—17; Mark iii. 19—21; answers John Baptist's inquiry, *Whether he was the promised Messiah*; discourses concerning John, and bewails the fate of the impenitent cities of Galilee; Luke vii. 18—35; Mat. xi.; dines with a Pharisee, and vindicates the woman who anointed his feet; Luke vii. 36—50. Takes another tour through the cities of Galilee, attended by his disciples and some pious women; answers the Pharisees' charge of correspondence with Satan; warns them of the danger of

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of sinning against the Holy Ghost, and of idle words; upbraids the Pharisees' perverseness in seeking a sign from heaven; pronounces the parable of the *relapsed demoniac* against them; intimates his resolution to persevere in his work, and his endeared affection to his obedient disciples; Luke viii. 1—3; and xi. 14—36; Matt. xii. 22—50; Mark iii. 22—35.

Retiring to the west side of the sea of Tiberias, he delivers the parables of the *sower* and of the *tares*, which he afterwards explained to his disciples; and of the *springing field*, the *mustard seed*, the *leaven*, the *hid treasure*, the *pearl*, and the *net*; Matt. xiii. Mark iv. 1—34; Luke viii. 4—18. After answering some who professed their inclination to follow him, he crosses the sea eastward, and stills a tempest; Matt. viii. 18—27; Mark iv. 35—41; Luke ix. 57—62; dislodges the devils out of two madmen, the one extremely furious; and permits them to enter into and drown the swine; and, at the Gadarenes' request, leaves the country, and crosses the sea to Capernaum; Matt. viii. 28—34; and ix. 1; Mark v. 1—21; Luke viii. 26—40. Being feasted at Matthew's house he justifies his conversing with sinners; vindicates

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cates his disciples' present omission of religious austerities; cures an inveterate bloody issue, and restores to life Jairus' daughter; Matt. ix. 10—34; Mark ii. 15—22; and v. 22—43; Luke v. 29—39; and viii. 41—56. Removes from Capernaum to Nazareth, where, being again rejected, he begins another new circuit through the cities of Galilee; Matt. xiii. 54—58; and ix. 35—38; Mark vi. 1—6. Sends forth his disciples to preach in different parts, with proper directions and encouragements; Matt. x. and xi. 1; Mark vi. 1—13; Luke ix. 1—6.—Herod the tetrarch of Galilee suspects him to be John Baptist, whom he had lately beheaded at the instigation of Herodias his incestuous harlot; Matt. xiv. 1—12; Mark vi. 14—29; Luke ix. 7—9.

4035

32 Jesus' disciples being returned from their missions, he retires to the desert of Bethsaida; multitudes flocking to hear him, he miraculously feeds 5000 with a few loaves. To avoid their making him a king, he crosses the sea westward; walks on the sea; stills a tempest; heals many diseased; is followed by the multitude whom he had feasted; he represents himself as the *bread of life*; is quickly deserted by multitudes; tries the constancy of his disciples, and foretells that one of them should betray him; Matt. xiv. 13—36;

3035

32

B b

Mark

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Mark vi. 30—56; Luke ix. 10—17; John vi. He condemns pharisaic washings and traditions; and inculcates purity of heart; Matt. xv. 1—20; Mark vii. 1—23.

About the time of the *third passover* he withdraws into the borders of Tyre and Zidon; commends the Syo-phenician woman's faith; and casts the devil out of her daughter; returning through Decapolis, cures a deaf man; and, after feeding 4000 with a few loaves, crosses the sea of Tiberias westward, and lands near Dalmanutha and Magdala; Matt. xv. 21—39; Mark vii. 24—37; viii. 1—10.—Again upbraids the Pharisees for asking a sign of his Messiahship, and heals a blind man at Bethsaida. Returning thence to Cefarea Philippi, near the springs or Jordan, he acknowledges himself the Messiah; foretells his sufferings; rebukes Peter; and encourages his disciples to self-denial and martyrdom; Matt. xvi. Mark viii. 11—38; and ix. 1; Luke ix. 18—27.—On the eighth day after he is transfigured; foretells his death and resurrection; declares that John Baptist was the New Testament Elias; descends from the Mount; casts out an obstinate devil; warns his disciples of his future sufferings; causes a fish to bring money for

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for his tribute at Capernaum; Matt. xvii. Mark ix. 2—32; Luke ix. 28—45; recommends harmony and humility; directs how to deal with offending brethren; and, by the parable of the *unmerciful servant*, inculcates forgiveness of injuries.; Mark ix. 33—37, 42—50; Luke ix. 46—48; Matt. xviii.; and reproves John for rebuking a cast-out of devils; Mark ix. 38—41; Luke ix. 49, 50.

After discoursing with his unbelieving kinsmen, he goes up to the *feast of tabernacles* at Jerusalem; where he preaches in the temple; vindicates his conduct and mission; and the Sanhedrim attempt to apprehend him; John vii. Next morning he returns to the court of the temple; declines judging in the case of the adulteress; represents himself as the *light of the world*; warns his hearers against unbelief and a dependance on their descent from Abraham; and declares his own pre-eternity; whereupon the Jews attempt to stone him; John viii. The *seventy disciples* return with a joyful account of their success; he shews the scribe the way to eternal life; delivers the parable of the *good Samaritan*; and, leaving Jerusalem, comes to Bethany, where he commends Mary's attention

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and choice; Luke x. 17—42. Returning to Galilee, he instructs his disciples how to pray; delivers the parable of the *importunate friend*; dining with a Pharisee, he admonishes him and his brethren of their sin and danger; Luke xi. 1—13, 37—54; cautions his disciples against hypocrisy and the fear of man; declines to decide a case of property between two brothers; pronounces the parable of the *rich fool*; repeats the cautions against covetousness which he had given in his sermon on the mount; inculcates watchfulness for his second coming, and care to entertain his present message; Luke xii.; urges the necessity of repentance; delivers the parable of the *barren fig tree*; cures a deformed woman on the sabbath; and, regardless of Herod's hatred, prosecutes his work; Luke xiii. Invited to dine with a Pharisee, he cures a man of a dropsy on the sabbath, and vindicates himself; recommends humility and generosity; in his parable of the *marriage supper*, foretells the rejection of the Jews and calling of the Gentiles; and urges a deliberate resolution in religion; Luke xiv. To vindicate his familiar converse with publicans and sinners, he pronounces the parables of the *lost sheep*, *lost piece of silver*, and *prodigal son*;

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son; Luke xv.; and the *unjust steward* and *rich glutton*; Luke xvi.; and exhorts his disciples to simplicity, forgiving offences, and humility; Luke xvii. 1—11. Travelling through Samaria to Jerusalem, he rebukes the intemperate zeal of James and John against the Samaritans; and heals ten lepers; Luke ix. 51—56; and xvii. 12—19. Coming near to Jerusalem, he warns the Jews against expecting a pompous kingdom of the Messiah; and foretells their approaching miseries; Luke xvii. 20—37; and, by his parables of the *importunate widow* and the *humbled publican*, he recommends importunity, perseverance, and humility, in prayer; Luke xviii. 1—14. At Jerusalem, during the *feast of dedication*, he opens the eyes of one born blind; encourages him when excommunicated by the Sanhedrim; admonishes the proud Pharisees of their danger; represents himself as the Messiah and Shepherd, of God's flock, and as one with his Father; and to avoid being stoned as a blasphemer on that account, retires beyond Jordan.

4036 33 Here he declares against rash *divorces*; blesses the *little children*; tries the young ruler's obedience; represents the danger of riches; Matt. xix. Mark x. 1—31;

B b 3 Luke

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Luke xviii. 15—30; and, by the parable of *labourers in a vineyard*, warns the Jews not to envy the Gentiles' admission to fellowship with God in his church; Matt. xx. 1—16. Informed of Lazarus' sickness, after his death he returns to Bethany near Jerusalem, and raises him from the dead: the Sanhedrim having agreed he should for this be put to death, he retires to a city called *Ephraim*; John xi. Returning towards Jerusalem, he foretells his sufferings; rebukes the ambition of James, John, and their mother; and passing through Jericho, cures two blind men; Matt. xx. 17—34; Mark x. 32—52; Luke xviii. 31—43. He converts Zaccheus the publican; and, by the parable of *pounds*, represents the misery coming on the Jewish nation; Luke xix. 1—28. At Bethany he is feasted by Lazarus and anointed by Mary; John xii. 1—11; Matt. xxvi 6—13; Mark xiv. 3—9. On the first day of the week he rides in triumph to Jerusalem; weeps over it upon sight of it; drives out the traders from the court of the temple, and works miracles there; converses with some Greeks, and retires to Bethany. Returns to Jerusalem; next morning curses the barren fig tree, and again expels the merchants from the temple;

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temple, which exasperates the priests; and at even returns to Bethany; Matt. xxi. 1—19; Mark xi. 1—19; Luke xix. 28—48; John xii. 12—50. Returns to Jerusalem on Tuesday morning; the fig tree is withered; he confounds the Jewish rulers who had questioned his authority; delivers the parables of the *sons*, the *vineyard let out to husbandmen*, and the *marriage dinner*; Mark xi. 20—33; and xii. 1—12; Luke xx. 1—19; Matt. xxi. 20—46; and xxii. 1—14; confounds the Jews in their attempt to ensnare him about paying tribute; proves the resurrection of the dead; shews what is the great commandment; silences the Pharisees with respect to the Messiah's divinity; and repeats his denunciations against them; Mark xii. 13—40; Luke xx. 20—47; Matt. xxii. 15—39; and xxiii. Going out of the temple at even, he applauds the liberality of the poor widow; foretells his coming to destroy Jerusalem and to Judge the world, and the signs thereof; and, by the parables of the *servants*, *ten virgins* and *talents*, and by the description of the last judgment, inculcates watchfulness, sincerity and activity, in religion; Mark xii. 41—44; Luke xxi. 1—36; Matt. xxiv. xxv.; and warns his disciples that he

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he should be betrayed in two days to his enemies. That same night the Jewish rulers plot his death; and Judas, coming in at the very time, agrees to betray him; Matt. xxvi. 1—5, 14—16; Mark xiv. 1, 2, 10, 11; Luke xxi. 37, 38; and xxii. 1—6.

On Thursday he directs two of his disciples to prepare the passover: and, having spent that day, and perhaps most of the Wednesday, in solemn prayer, he sits down with his disciples at night, and eats the passover; rebukes their ambition; washes their feet; intimates that Judas should betray him, who thereon retires to the Jewish rulers; he exhorts them to brotherly love; foretells Peter's denial of him; administers the Eucharist; Matt. xxvi. 17—29; Mark xiv. 12—25; Luke xxii. 7—27; John xiii.; and entertains his disciples with a consolatory discourse, which he concludes with a solemn prayer; Luke xxii. 28—32; John xiv—xvii. After singing an hymn, and warning Peter and his fellow disciples of their future trial and fall, he retires to the garden of Gethsemane; where, after terrible inward trouble and prayer, he is betrayed by Judas; but makes his apprehenders fall backward, and heals Malchus' ear. Being carried to the palace of Caiaphas, he

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he is examined and abused, and Peter thrice denies him; Matt. xxvi. 30—75; Mark xiv. 26—72; Luke xxii. 31—71; John xviii. 1—27.

On Friday morning the Jewish rulers remit him to Pilate, who, after examination, sends him to Herod as *tetrarch of Galilee*. After some insolent abuse, he is returned to Pilate as an *Innocent Person*. After several attempts to release him, Pilate, protesting his own innocence, condemns him to be crucified, to please the Jews; Matt. xxvii. 1—26; Mark xv. 1—15; Luke xxiii. 1—25; John xviii. 28—40; and xix. 1—16. While Judas repents and hangs himself; Matt. xxvii. 3—10; Acts i. 16—20; Jesus is led to Calvary, bearing his cross, and there nailed to it. While his garments are divided, and himself insulted, he converts a fellow sufferer; recommends his mother to the care of John his beloved disciple; supplicates pardon to his murderers; recommends his departing soul to God; and expires in triumph. Amazing prodigies attend his death: his body, being pierced but not a bone of it broken, is begged and buried by Joseph of Arimathea. And his enemies secure the grave by a large stone sealed, and a strong guard; Mark. xv. 16—47; Luke xxiii. 26—56;
John

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4036	33	Early on the first day of the week Jesus rises from the dead, his grave being opened by angels, who affrighted the guard, and made them run from the sepulchre. Mary Magdalene, finding the grave open, calls Peter and John, who enter into it and return. Mary staying at the grave, Jesus appears to her; Mark xvi. 1—4; Luke xxiv. 1, 2, 12; John xx. 1—17. Leaving her, he appeared to the other women whom the angel had before informed of his resurrection. This they reported to his incredulous disciples; Matt. xxviii. 5—10; Mark xvi. 2, 5—11; Luke xxiv. 3—11; John xx. 18. While the guard report to the Jewish rulers how they had been terrified by the earthquake and angels, and are instructed to use an ill-formed falsehood, Jesus appears to Peter, and then to the two disciples on their way to Emmaus; and, in fine, to ten of them that evening; Matt. xxviii. 11—15; Mark xvi. 12, 13; Luke xxiv. 13—43; John xx. 19—23; 1 Cor. xv. 4, 5. On that day week he appears to all the eleven, and cures Thomas of his unbelief; John xx. 24—29. Some time after he appears to his disciples at the sea of Tiberias; tries

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tries Peter's affection, and foretells his martyrdom; John xxi. 1—24. He appears to the whole body of his followers in Galilee; and afterwards, on several occasions, to his disciples. At last, leading them out of Jerusalem to the mount of Olives or Bethany, he, in their sight, ascends into heaven; 1 Cor. xv. 6, 7; Matt. xxviii. 16—20; Mark xvi. 15—20; Luke xxiv. 44—52; John xx. 30; and xxi. 25; Acts i. 1—12.

The apostles return to Jerusalem. Upon Peter's motion, Matthias is elected in the place of Judas; Acts i. 13—26. On the tenth day after Jesus' ascension the Holy Ghost is poured out upon his disciples, to guide them into all truth, direct them to work miracles, and to speak the languages they had never learned. That very day the apostles preach, and all the different tribes, assembled at Pentecost, hear them in their own language, and 3000 are converted to Christ; Joel ii. 28—32; Luke xxiv. 49. — Mark xvi. 17, 18; John vii. 39; xiv. 16—20, 26; xv. 26, 27; and xvi. 7—15; Acts ii. Peter and John cure a lame man. Peter adds an affecting discourse to the spectators; Acts iii. Behaving courageously before the Sanhedrim, they are threatened; but, returning to their brethren, they
thank

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thank God, and are again filled with the Holy Ghost; Acts iv. 1—31. The number and zeal of the converts still increasing, many devote their substance to the Lord. God's striking Ananias and Sapphira dead for keeping back a part of the price of their lands, and other miracles, promote the enlargement of the church; Acts iv. 4, 32—37; and v. 1—16. Enraged hereat, the Jewish rulers imprison the twelve apostles; but an angel liberates them. Being again apprehended, they are, by Gamaliel's advice, dismissed with their life; Acts v. 17—42.

The converts daily increasing, seven deacons are chosen to manage their sacred donations. Stephen one of them, confounding the Jews with his proofs of Jesus' Messiahship is called before the Sanhedrim as a blasphemer; and while he was making a long defence, is interrupted and tumultuously stoned, Acts vi. vii. A violent persecution ensues at Jerulalem, which scatters all the preachers but the apostles. Philip, another deacon, preaches to the Samaritans. Peter and John, sent by the apostles, go there, and communicate the miraculous influences of the Holy Ghost. Simon, a pretended convert, offers them money for such power; but his

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his offer is detested. Philip baptizes the Ethiopian eunuch, and preaches along the west borders of Canaan; Acts viii.

35 Saul, who had assisted at the stoning of Stephen, and had been a most furious persecutor, is miraculously converted near Damascus, and becomes a most zealous preacher there; preaches in Arabia; returns to Damascus; escapes a snare laid for his life.—After three years he repairs to Jerusalem; sees Peter and John: but the Jews being enraged at his bold discourses, he is sent to Tarsus in Cilicia, his native place; Acts vii. 58; viii. 1—3; xxii. 3—21; xxvi. 4—20; and ix. 1—30; 1 Cor. xv. 8—10; Gal. i. 12—24; 1 Tim. i. 12—16.

— The persecution ceasing, the Jewish converts greatly increase. Peter cures Æneas of a palsy at Lydda, and restores Dorcas to life at Joppa. Called by the order of an angel, encouraged by a vision of animals, and directed by the Holy Ghost, Peter preaches to, and baptizes, Cornelius and other Gentiles at Cæsarea; and, to the great joy of his brethren, accounts for his conduct; Acts ix. 31—43; x. and xi. 1—18. The gospel is preached at Antioch in Syria with great success. Barnabas and Saul, for about a year, labour in confirming the converts there. Aga-

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- bus, foretelling a famine, a collection is made for the poor saints at Jerusalem; Acts xi. 19—30.
- 4047 44 Herod Agrippa murders James the apostle and brother of John: and imprisons Peter, who is liberated by an angel.—When Herod had just displayed his pride, and accepted blasphemous flattery, he is smitten by an angel, and eaten up of worms; Acts xii.
- 4048 45 Having delivered the collection, Barnabas and Saul return from Jerusalem to Antioch along with John Mark. By the direction of the Holy Ghost they are separated to preach to the the Gentiles. They preach in Cyprus, where Elymas the forcerer is struck blind, and Sergius the Roman governor is converted; and in Pamphylia, at Antioch in Pisidia, Iconium, Lystra, and Derbe, and all places in Lesser Asia, &c.; and in all meet with opposition: Acts xiii. xiv.
- 4052 or 4055 49 or 52 Some Jewish preachers insisting that the Gentile converts ought to be circumcised and keep the law of Moses, the dispute is referred to a synod of apostles and elders at Jerusalem; whose determination being given, is dispersed among the churches, to their great joy; Acts xv. 1—35; and xvi. 4, 5. Peter coming down to Antioch, sinfully dissembles, and

Year of World	A. D.	
4056	53	and is rebuked by Paul; Gal. ii. 11—21. Paul with Silas, and Barnabas with John Mark, separate, and visit the churches which they had lately planted; Acts xv. 36—41. Paul, Silas, and Timothy, travel through much of Lesser Asia. Directed by a vision, Paul crosses the Mediterranean sea into Macedonia in Europe; preaches at Philippi, where Lydia is converted and the devil dislodged from a sorceress;—on which account they are cast into prison, but quickly liberated, and the jailor converted, Acts xvi.
4057	54	They plant churches at Thessalonica and Berea; Paul preaches at Athens; proceeds to Corinth, whence he writes his epistles to the Thessalonians, and perhaps that to the Galatians; and where Gallio takes their part against the furious Jews; Acts xvii. and xviii. 1—18. An Egyptian Jew pretends to be the Messiah, and is followed by 30,000, whom Felix disperses; Acts xxi. 38.
4059	56	Paul returns from Europe to Asia; touches at Ephesus; leaves there Priscilla and Aquila, who had followed him from Corinth; and hastens by Cæsarea to Jerusalem, against the time of the passover; Acts xviii. 18—22.

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4063	75	After visiting the regions of Galatia and Phrygia, Paul preaches a considerable time at Ephesus; whence Apollos, an Alexandrian, had been sent to Corinth; but is opposed by Demetrius the silversmith and his mob; writes his first epistle to the Corinthians, if not also that to the Galatians; Acts xviii. 23—28; and xix. 1 Cor. i—xvi. Gal. i. vi.
4063	60	Departs from Ephesus to Macedonia in Europe; collects a contribution for the poor saints at Jerusalem. Informed of the good success of the former, writes his second epistle to the Corinthians, and perhaps the first to Timothy; comes to Corinth, whence he writes his epistle to the Romans; Acts xx. 1—3; 2 Cor. viii. 1, 2, 6, 9; and i—xiii. 1 Tim. i—vi. Rom. xvi. 1; and i—xvi.
4064	61	Paul purposes to sail directly to Syria with the collection; but being informed that the Jews laid wait for his life, he travels through part of Europe and Lesser Asia; earnestly exhorts the elders of Ephesus to faithfulness and diligence in their office;—arrives at Jerusalem; is apprehended in the temple; claims the privilege of a Roman, and escapes scourging; pleads his cause before the Sanhedrim.—To prevent his assassination by the Jews, Lyfias the Roman captain sends him to Felix

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		Felix the governor of Judea at Cæsarea; who, though he trembled at his discourse, kept him prisoner two full years; Acts xx—xxiv.
4066	63	Paul is pannelled before Festus the new governor; appeals to Cæsar; pleads his cause before Festus and Agrippa.—After a dangerous passage, and shipwreck on the isle of Malta, he arrives at Rome, where he is continued a prisoner at large for two years; Acts xxv—xxviii.; and writes his epistles to the Philippians, Philemon, Colossians, Ephesians, and Hebrews; Phil. i—iv. Col. i—iv. Eph. i—vi. Heb. i—xiii.
4068	65	About the end of this year he is set at liberty; preaches in Crete, and leaves Titus to set things in order; perhaps preaches in Spain.
4069	66	From Rome he writes his epistle to Titus, and at least the second to Timothy. About this time Nero begins the first imperial persecution of the Christians, after the gospel had, for more than thirty years, been spreading and taking deep root in the empire. About this time James, Peter, and Jude, wrote their epistles to the dispersed Hebrews.
4077	70	Jerusalem was utterly laid waste by the Romans, and the Jewish nation destroyed in the most miserable manner. This,

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together with the disasters which followed under Trajan about A. D. 116, and under Adrian about 134 or 136, plainly marked God's abolition of the Levitical ceremonies, as none of the principal ones could be any more observed; and so weaned the Christians from their attachment to them; Matt. viii. 11, 12; and xxiii. 34—39; Luke xxix. 42—44; and xxi. 20—26, &c.

4093 90 About this time, or some years after, John wrote his Revelations, and perhaps also his Epistles.

From A. D. 66 to 312, particularly about 66, 95, 107, 120, 160, 202, 235, 250, 257, 272, and 303, the Christian church was terribly persecuted by the Roman emperors: and heresies and contentions, especially in the interval of persecution, rendered her state very miserable. Meanwhile the Roman empire, by the murder of emperors, by the ravages of the Scythian tribes, and by famines and pestilences, was no less unhappy. These things were foretold by the opening of the second, third, fourth, and fifth seals; Rev. vi. 3—11; and xii. 1—4.

4316 313 After a terrible persecution of the Christians for ten years, the heathen emperors and their armies are quite overthrown by Constantine; heathenism is abolished, and Christianity

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Christianity made the established religion of the empire; Rev. vi. 12—17; and xii. v. 12; Pf. xxi. 8—12; and cx. 5—6; and lxviii. 28—31.

4326 323 The church began to enjoy a considerable calm of fifteen years, in which multitudes were converted to Christ; Rev. vii. and viii. 1.

4341 338 After Constantine's death, by means of the partition of the empire into the *Western* and *Eastern*, and by the ravages of the Goths and other Barbarians (especially after 395, till the western empire was utterly abolished in A. D. 476, and the whole power of Rome extinguished about 566) the Roman empire was generally miserable. And in the same period, by the schism of the Donatists; by the heresies of the Arians, Pelagians, Nestorians, and Eutychians, and the contentions and persecutions attending the same; and by the gradual introduction of Antichristian hierarchy and superstition; the church became more and more miserable; Rev. viii. 5—12; and xii. 13—17.

4483 480 By this time *ten toes, horns*, or kingdoms, were formed out of the Roman empire; which, though often altered in their particular extent or form of government, have ever since continued; and have for the most part been subject to the power of
of

Year of World	A. D.	
		of the POPE; Dan. ii. 41, 42; and vii. 7, 20, 24; Rev. xii. 3; xiii. 1; and xvii. 3, 10, 12.
4609	606	The Antichristian state, which had been long forming by the gradual corruption of the doctrine, worship, discipline, and government, of the Christian church, arrived at its perfect form, the bishop of Rome being constituted her UNIVER-SAL HEAD; who has ever since generally ruled over most part of the Roman em-pire in the West; Dan. vii. 8, 24—26; and xi. 36—39; 2 Theff. ii. 3—12; 1 Tim. iv. 1—3; 2 Tim. iii. 1—9; and iv. 3, 4; Rev. ix. 1—11; and xiii. xvii. Meanwhile the Mahometan delusion was introduced into the East, and furiously propagated far and wide by fire and sword. It still continues established in the extensive empires of Indostan, Persia, Turkey, and Morocco; Rev. ix. 1—11; Dan. xi. 40.
4759	757	An hundred and fifty years, or five months, after their rise, and 666 years after John received his Revelations, and about se-venty years after a most dreadful pesti-lence in Asia and Europe, the popes became <i>civil lords</i> in Italy, and gradually extended their civil power over all the ten kingdoms of their subjects, and claimed it over all the earth. At the same

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		same time the Mahometan delusion and Saracenic empire were at their highest summit of power; Dan. vii. 8, 24; and xi. 37, 40; 2 Theff. ii. 4; Rev. xiii. 2, 12.
4803	800	The German empire is founded by Charles the Great; Rev. xiii. 3, 14, 15.
5058	1055	After pouring themselves south-westward into Persia for several ages, the Seljukian Turks about this time formed the four kingdoms of Bagdad, Iconium, Aleppo, and Damascus, near the Euphrates; but, by their own contentions, and by the Tartar invasions, and by the war of the European Crusades, their power was restrained for two hundred years; Rev. ix. 14.
5281	1281	The Ottoman Turks began their conquests upon the Christians; and for about 390 years gradually carried it on, murdering an infinity of men; and forming a very extensive empire, which still subsists; Dan. xi. 40—43; Rev. ix. 15—19.
		Claud of Turin and his followers, in the ninth and tenth, the Waldenses in the twelfth and thirteenth, the Wickliffites in the fourteenth, and the Hussites in the fifteenth centuries, and others, amidst poverty and persecution, faithfully testified against the popish abominations.
		A more

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A more extensive reformation began by Luther, Zuinglius, Calvin, and others, which issued in the revolt of about half of the pope's subjects from him; Rev. xi. 3—6.

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About this time, or 150 years later, Christ's witnesses, who have been much persecuted, and often reduced very low, will be almost utterly extirpated by Antichristian influence. But God,—who has already scourged the Antichristians by the wars of the Saracens, Seljukian and Ottoman Turks, and by the contests between the popes and emperors of Germany, or between rival popes, or by the Protestant reformation,—will, by terrible wars, or some other means, continued perhaps for thirty years, pull down the Antichristian and Mahometan powers, and introduce the glorious THOUSAND YEARS REIGN of the saints; Psal. ii. 9; xxi. 8—12; cx. 5, 6; Is. lxvi. 6, 15, 16; Dan. ii. 34, 35, 44, 45; vii. 14, 26, 27; xi. 45; and xii. 11, 22; Rev. xi. 2, 7—19; xiv. 8—20; xvii. 14—17; xvi. xviii. xix. and xx. 1—6; Ezek. xxxvii—xlvi. &c.

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Or about 150 years later, there will perhaps be a great decay of religion, and the final war of *Gog and Magog* against the church; Luke xviii. 8; Rev. xx. 7—10.

The

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		The general judgment of the world and the renovation of the earth will take place; Rev. xx. 11—15; and xxi. 2 Pet. iii. 7—13; If. lxv. 17; and lxvi. 22; Matt. xxv. 30—45.
		The wicked shall be for ever punished in hell; and the saints eternally blessed with the full enjoyment of God in heaven; Matt. xxv. 46; 2 Theff. i. 8—12; Rev. xiv. 10—13; xx. 15; xxi. and xxii. 1—15, &c.

APPENDIX

APPENDIX

*Of WEIGHTS, MONIES, MEASURES, and
TIMES, mentioned in Scripture.*

I. **O**F WEIGHTS, a Jewish SHEKEL weighed a little more than nine-twentieths of an ounce Troy. A MANEH or POUND weighed sixty shekels, or two pounds three ounces and a third part of an ounce. Fifty MANEHS, a talent, weighed 3000 shekels, or little more than $113\frac{1}{2}$ pounds Troy. All the Greek *Minas*, or Roman pounds, were much less than the Hebrew MANEH: but some of the talents were considerably heavier than the Hebrew one; that of Antioch amounting to 390 pounds and almost four ounces Troy.

II. Of MONIES, a MITE was scarcely the tenth part of a farthing, or about a forty-third part of the value of a penny. The CHALCOS, or BRASS PIECE, was equal to seven mites, or near two-thirds of a farthing English. The OBOLUS was equal in value to eight of these, or fifty-six mites, which is one penny farthing and a sixth part of a farthing. The Greek DRACHME and Roman PENNY were in value seven pence three farthings. The STATER was equal in value to fifteen pence halfpenny. The Jewish GERAH to one penny and about the third part of a farthing. The Bekah, to almost fourteen

fourteen pence, or ten Gerahs. The Shekel, or Silvering, to twenty Gerahs, or almost twenty-seven pence halfpenny. A MANEH, or pound of silver, was equal to fifty shekels, or five pounds fourteen shillings sterling; and a TALENT, or sixty MANEHS, to three hundred and forty-two pounds three shillings and ninepence. A shekel of gold to thirty-six shillings and sixpence; and a talent of gold to five thousand four hundred and seventy-five pounds, or sixty Manehs.

III. Of MEASURES of length, an HAND-BREADTH amounted to about three inches and a half. A SPAN, or three hand-breadths, to almost eleven inches. A CUBIT, or two spans, to almost twenty-two inches. A FATHOM, or four cubits, to seven feet and about three inches and an half. A measuring REED, or six cubits, to almost eleven feet. A MEASURING LINE, or eighty cubits, to almost one hundred and forty-six feet. A FURLONG, or STADIUM, contained four hundred cubits, or almost one hundred and forty-six paces. Five of these STADIA, or two thousand cubits, made a SABBATH-DAY'S JOURNEY; and ten of them an Eastern MILE. Twenty-four miles, or two hundred and forty furlongs, or ninety-six thousand cubits, equal to thirty-three miles one hundred and seventy-two paces four feet English, made a DAY'S JOURNEY.

IV. Of MEASURES OF CAPACITY, the Jewish LOG held about two thirds of an English pint, corn measure, or two ninths of the Scotch pint. Their CAB, or four logs, contained near three pints English. Their GOMOR, or OMER, a little more than five pints. Their HIN, a little more than eight pints. Their SEAH, or SATUM, about seventeen pints. Their Ephah, or three Seahs, fifty-one pints and one third. The CHOMER, or COR, five hundred and seventy-five pints and an half, or eight bushels one pint and an half, English corn measure. The Greek CHOINIX held one pint and a third. The Roman SEXTARIUS about a pint; and their MODIUS, or Bushel, sixteen pints and one-fifth, or a peck and near eight solid inches.

N. B. The English pint here mentioned is about a third of the Scotch pint; not the wine pint, which is little more than a fourth part of the Scotch pint.

V. Of TIMES. The Jewish HOURS were introduced about the time of their captivity in Babylon. Their ordinary ones were of the same length as ours. Their DAY, beginning at six o'clock in the morning, they divided into *twelve hours*; of which our Nine o'clock in the morning, was the *third*, our noon their *sixth*, our Three o'clock after noon their *ninth*, and our Five o'clock their *eleventh*. But they seem also to have at last divided their day into four *great hours* or *watches*

watches, each containing three of the ordinary ones; and of these, their *third hour* was from noon to Three o'Clock. Their NIGHT they divided into four *WATCHES*, each consisting of three hours the first ended about Nine o'clock, the second at midnight, the third at Three o'clock, or cock-crowing, and the fourth about Six o'clock in the morning. Their WEEK copied from God's example in the creation of the world, began on our Sabbath and ended on Saturday. Their MONTHS were regulated by the changes of the moon; and each third year consisted of *thirteen* of these *months* or MOONS: their names were,

1 Abib, or Nisan	answering to	{ March
		{ April
2 Zif, or Jair		{ April
		{ May
3 Sivan		{ May
		{ June
4 Thamuz		{ June
		{ July
5 Ab		{ July
		{ August
6 Elul		{ August
		{ September
7 Ethanum, or Tifri		{ September
		{ October
8 Bul, or Marchesuan		{ October
		{ November
9 Chisleu		{ November
		{ December
10 Thebeth		{ December
		{ January
11 Shebeth		{ January
		{ February
12 Adar, 13 Veadar		{ February
		{ March

Their **CIVIL YEAR**, originating from the creation of the world, began with Ethanum or Tifri, in our September; and by it their releases and jubilees were regulated. Their **SACRED YEAR** originating from their deliverance from the Egyptian bondage; Exod. xii. began with Abib or Nisan, in our March.

FINIS.



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